THE GENERAL
BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH.

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. XXX.

LONDON:

PRINTED FOR J. NICHOLS AND SON; F. C. AND J. RIVINGTON; T. PAYNE; OTRIDGE AND SON; G. AND W. NICOL; G. WILKIE; J. WALKER; W. LOWNDES; T. EGERTON; LACKINGTON, ALLEN, AND CO.; J. CARPENTER; LONGMAN, HURST, REES, ORME, AND BROWN; CADELL AND DAVIES; LAW AND WHITTAKER; J. BOOKER; J. CUTHELL; CLARKE AND SONS; J. AND A. ARCH; J. HARRIS; BLACK, PARBURY, AND ALLEN; J. BLACK; J. BOOTH; J. MAWMAN; GALE AND FENNER; R. H. EVANS; J. HATCHARD; J. MURRAY; BALDWIN, CRADOCK, AND JOY; E. BENTLEY; OGLE AND CO.; W. GINGER; RODWELL AND MARTIN; P. WRIGHT; J. DEIGHTON AND SON, CAMBRIDGE; CONSTABLE AND CO. EDINBURGH; AND WILSON AND SON, YORK.

1816.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

TRADESCANT (JOHN), a contributor to the study of natural history in this country in the seventeenth century, was by birth a Dutchman, as we are informed by Anthony Wood. On what occasion, and at what period he came into England, is not precisely ascertained, but it may be supposed to have been about the end of queen Elizabeth's reign, or the beginning of that of James I. as Hollar's print of him, engraved in 1656, represents him as a person very far advanced in years. He is said to have been for a considerable time in the service of lord treasurer Salisbury and lord Wooton. He travelled several years, and into various parts of Europe; as far eastward as into Russia. In 1620 he was in a fleet that was sent against the Algerines; and mention is made of his collecting plants in Barbary, and in the isles of the Mediterranean. He is said to have brought the *trifolium stellatum* of Linnæus from the isle of Fermentera; and his name frequently occurs in the second edition of Gerard, by Johnson; in Parkinson's "Theatre of Plants," and in his "Garden of Flowers," printed in 1656. But Dr. Pulteney conjectures that Tradescant was not resident in England in the time of Gerard himself, or known to him.

He appears, however, to have been established in England, and his garden founded at Lambeth; and about 1629 he obtained the title of gardener to Charles I. Tradescant was a man of extraordinary curiosity, and the first in this country who made any considerable collection of the subjects of natural history. He had a son of the same name, who took a voyage to Virginia, whence he returned with many new plants. They were the means of introducing a

variety of curious species into this kingdom, several of which bore their name. Tradescant's *spiderwort*, Tradescant's *aster*, are well known to this day; and Linnæus has immortalized them among the botanists by making a new genus, under their name, of the *spiderwort*, which had been before called *ephemeron*. His museum, called "Tradescant's Ark," attracted the curiosity of the age, and was much frequented by the great, by whose means it was also considerably enlarged, as appears by the list of his benefactors, printed at the end of his "Museum Tradescantianum;" among whom, after the names of the king and queen, are found those of many of the first nobility, the duke and duchess of Buckingham, archbishop Laud, the earls of Salisbury and Carlisle, &c. &c.

This small 12mo volume the author entitled "Museum Tradescantianum, or a collection of rarities, preserved at South Lambeth, near London, by John Tradescant," 1656, dedicated to the college of physicians. It contains lists of his birds, quadrupeds, fish, shells, insects, minerals, fruits, artificial and miscellaneous curiosities, war instruments, habits, utensils, coins, and medals. These are followed by a catalogue, in English and Latin, of the plants of his garden, and a list of his benefactors. The reader may see a curious account of the remains of this garden, drawn up in 1749, by the late sir William Watson, and printed in the 46th volume of the Philosophical Transactions, and many other particulars in our authorities. Prefixed to the "Museum Tradescantianum" were the prints of both father and son, which, from the circumstance of being engraved by Hollar, has unfortunately rendered the book well known to the collectors of prints, by whom most of the copies have been plundered of the impressions.

In what year the elder Tradescant died is uncertain, though it seems to have happened most probably in 1652. The son inherited the museum, and bequeathed it by a deed of gift to Mr. Ashmole, who lodged in Tradescant's house. (See ASHMOLE.) It afterwards becoming part of the Ashmolean museum, the name of Tradescant was sunk. John, the son, died in 1662, and was buried April 25 of that year. Besides the prints prefixed to the "Museum Tradescantianum," there are several portraits of the Tradescant family in the Ashmolean Museum, both male and female, esteemed good; but there are no dates to the pictures, nor any painter's name or mark. John's widow

erected a monument to the family in Lambeth church-yard, in 1662, which was much injured by time; but two fine drawings of it, happily preserved in the Pepysian library, came in aid of the mutilated parts, and in 1773 it was repaired by a public subscription.[1]

TRAHERON (Bartholomew), a learned divine at the period of the reformation, was supposed by Wood to have been born in Cornwall, or originally descended from an ancient family of his name in that county. This supposition seems to have been suggested to Wood by Fuller, who in his "Worthies" of Cornwall says, "The first syllable of his name, and what is added thereto by my author (Bale) *parentum stemmate clarus*, and the sameness of his name with an ancient family in this country, are a three-fold cable to draw my belief that he was this countryman." He was educated at Oxford, either in Exeter college, or Hart hall, where he attained some eminence in the Latin and Greek tongues. He afterwards, as was usual with scholars desirous of extensive improvement, travelled into Germany and Italy, and heard the lectures of the eminent men of that time. On his return to England he entered into holy orders, and was made keeper of the king's library, which Leland's researches had greatly enriched in the time of Henry VIII. King Edward VI. who gave Traheron this appointment with a salary of twenty marks, finding him otherwise a man of great merit, conferred on him the deanery of Chichester in 1551, as Wood says, but according to Le Neve, in 1553. This, on the accession of queen Mary in the same year, he lost, as well as his other preferments, and joined the other English exiles in Germany, where, at Francfort, he became their divinity-reader, particularly on the beginning of the Gospel of St. John, against the Arians, or, as Strype says, "against the wicked enterprises of the new start-up Arians in England." While here he appears to have written all his works; 1. "Paræresis, lib. 1." addressed to his brother Thomas, persuading him to embrace the reformed religion. 2. "Carmina in mortem Henrici Dudlæi." 3. "Analysis Scoparum Johannis Cochlæi." 4. "Exposition of a part of St. John's Gospel made in sundry readings in the English congregation against the Arians," 1558, 8vo, 2d edition. 5. "Exposition on

[1] Pulteney's Sketches.—Appendix to the "History and Antiquities of Lambeth."—Ashmole's Diary.

the fourth chapter of St. John's Revelations, which treateth of the providence of God, made before his countrymen in Germany," 1557, 8vo, reprinted 1577 and 1583. 6. "An answer made by Bar. Traheron to a private Papist," &c. 1558, 8vo. 7. "Treatise of Repentance," &c. Wood says he also published a translation of Vigo's "Surgery," and Vigo's "Little practice." When he died is uncertain. Wood, in his first edition, says he returned after queen Mary's death, and was restored to all he had lost, and was living in 1662; but in his second edition he omits this, and quotes Holinshed, who gives it as a report that he died abroad in the latter end of Mary's reign.[1]

TRAILL (ROBERT), an eminent divine of the church of Scotland, was descended of an ancient family that had been in possession of the estate of Blebo, in the county of Fife, from the time of Walter Traill, archbishop of St. Andrew's, 1385, who, as some say, purchased it; but Keith calls him "a son of the laird of Blebo," by which it would appear that the estate had been in the family before the archbishop's time. This prelate had been a canon of St. Andrew's, and pursued his studies on the continent, where he was honoured with the degree of doctor both of civil and canon law, and when at Rome became referendary to pope Clement VII. This pontiff had a very high opinion of him, and when the see of St. Andrew's became vacant, preferred him to it by his authority, without any election. So excellent indeed was his character in that comparatively dark age, that even Buchanan speaks in his praise. He built the castle of St. Andrew's, the scene afterwards of many remarkable transactions in the history of the church of Scotland, and died in 1401. He was buried in the cathedral, near to the high altar, with an inscription characteristic of the encomiastic genius of the times:

> "Hic fuit Ecclesiæ directa columna, fenestra
> Lucida, thuribulum redolens, campana sonora."

He is said to have given the estate of Blebo to a nephew, but we are unable to trace his descendants until we arrive at the sixteenth century, when we meet with Andrew Traill, the great grandfather of our author, who was a younger brother of the family of Blebo. Following the profession of a soldier, he rose to the rank of a colonel, and was for some time in the service of the city of Bruges, and other

[1] Tanner.—Bale.—Ath. Ox. vol. I.—Strype's Cranmer, p. 358.

towns in Flanders, in the wars which they carried on in defence of their liberties, against Philip II. of Spain. When he left this service his arrears amounted to 2,700*l.* for which he received a bond secured upon the property of the States. He then served under the king of Navarre, afterwards Henry IV. of France, in the civil wars of that kingdom, and had occasion to do that prince considerable service in taking a town by stratagem. Upon his return to Britain he was made a gentleman of prince Henry's privy-chamber. When he died is not known; but he had a son, James Traill, who endeavoured to recover the sum due to him by the cities of Flanders; and, upon a petition to king James, which was referred to sir Harry Martin, judge of the admiralty, he obtained a warrant to arrest a ship belonging to the city of Bruges, which was done accordingly. But the duke of Buckingham being gained by the adverse party, the ship was soon released; nor could he ever afterwards recover any part of the debt. This circumstance, together with the expence of the prosecution, obliged him to dispose of a small estate in the parish of Deninno, in the county of Fife.

The son of this James Traill, Robert, the father of the immediate subject of this article, was minister, first of Ely, in the county of Fife, and afterwards of the Grey Friars church, in Edinburgh, and was much distinguished for his fidelity and zeal in discharging the duties of his function, until after the restoration, when being prosecuted for nonconformity before the Scotch council, he was imprisoned seven months in Edinburgh, and banished from the kingdom. He then went to Holland, whence he wrote a letter of advice to his wife and children, the only piece of his which has been published. He returned afterwards, and died in Scotland, but at what time is uncertain. He was one of the ministers who attended the marquis of Montrose on the scaffold. While in Holland, a very characteristic portrait of him was painted there, which is now in the possession of the earl of Buchan, and from which there is an engraving in Mr. Pinkerton's "Scotish Gallery."

His son, Robert, the subject of this memoir, was born at Ely in May 1642. After the usual course of education at home, he was sent to the university of Edinburgh, where he recommended himself to the several professors by his capacity and diligent application to his studies. Having determined to devote himself to the church, he pursued

the study of divinity with great ardour for several years. Partaking with his father in zeal for the principles and discipline of the presbyterian church, he became a sufferer in its cause, unusual severity being exercised against those who would not accede to the introduction of episcopacy. In 1666 he was obliged to secrete himself, together with his mother and elder brother, because some copies of a book entitled "An apologetic Relation," &c. which the privy council had ordered to be publicly burnt, were found in Mrs. Traill's house; and in the following year, being suspected as having been one of those who took up arms and resisted the king's forces, or of being a favourer of their cause, a proclamation was issued for apprehending him. This obliged him to join his father in Holland, where he resumed his divinity studies, and assisted Nethenus, professor of divinity at Utrecht, in the republication of Rutherford's "Examination of Arminianism." In the preface to his edition of that book, Nethenus speaks of Mr. Robert Traill as a pious, prudent, learned, and industrious young man.

In 1670 he ventured to come over to England, where he was at least free from the sanguinary tyranny which disgraced his own country about this time, and was ordained by some presbyterian divines in London. Seven years afterwards, however, he was at Edinburgh, and for preaching privately, was apprehended, and brought before the privy council. Before them he acknowledged he had kept house-conventicles, but as to field-conventicles, which was a criminal offence, he left them to prove that, and peremptorily refused to answer upon oath any interrogatories that might affect himself. On this he was sent to prison, but released by order of government in October of the same year, 1677. He then returned to England, and preached in a meeting at Cranbrook, in Kent, but was afterwards for many years pastor to a Scotch congregation in London, and at one time was colleague with the Rev. Nathaniel Mather in a meeting in Lime-street.

As he was warmly attached to the doctrines usually called Calvinistic, he took a zealous concern in the controversy that followed the publication of Dr. Crisp's works. In 1692 he published his "Vindication of the Protestant doctrine of Justification, and of its first preachers and professors, from the unjust charge of Antinomianism." In this he discovers great zeal against Arminianism, and is not a little

displeased with those divines who were for adopting what they called a middle way, and who wrote against Dr. Crisp.

Mr. Traill lived to see the revolution established, and to rejoice in the settlement of the protestant succession in the illustrious house of Hanover. He died in May 1716, aged seventy-four. His works, principally sermons, which have long been popular, particularly in Scotland, were printed for many years separately, but in 1776 were published together at Glasgow in 3 vols. 8vo. In 1810 a more complete edition appeared at Edinburgh in 4 vols. 8vo, with a life prefixed, of which we have partly availed ourselves. It is not mentioned in any account we have seen, where Mr. Traill died, but it is probable that he had returned to Scotland before that event, as all his descendants were settled there. His son, Robert, was minister of Panbride, in the county of Angus, and was the father of Dr. James Traill, who, conforming to the English church, was presented to the living of West Ham, Essex, in 1762. He accompanied the earl of Hertford as chaplain to that nobleman when ambassador in France, and was afterwards his chaplain when he became lord lieutenant of Ireland. In 1765 he was appointed bishop of Down and Connor, and died in Dublin in 1783.[1]

TRALLIANUS. See ALEXANDER.

TRAPEZUNTIUS (George), a learned modern Greek, was born in 1395, in the island of Crete, but took the name of Trapezuntius, or "of Trebisond," because his family were originally of that city. In his youth he went to Venice, where Francis Barbaro, who had invited him, became his patron. Having been instructed in the Latin language he went to Padua, and afterwards to Vicenza, where in 1420 his patron obtained for him the professorship of the Greek, but he did not remain long in this situation. Finding himself harassed by the intrigues of Guarino, of Verona, who regarded him with sentiments of determined hostility, he gave up his professorship, on which Barbaro recalled him to Venice, where by the interest of this steady friend he was appointed to teach rhetoric, and was enrolled among the citizens of Venice. Barbaro afterwards recommended him to the court of Rome, where we find Trapezuntius in 1442, in the pontificate of Euge-

[1] Life prefixed to his Works.—Wilson's Hist. of Dissenting Churches.—Private information, the Editor being maternally descended from this family.

nius, teaching the belles lettres and the Aristotelian philosophy. During the same time he was employed in translating several Greek authors into Latin, which induced Nicholas V. the successor of Eugenius, to make him apostolic secretary. These translations he was thought to have executed well, but his reputation declined so far on one occasion as to end in his disgrace. He had received orders from the pope to translate the Almagest of Ptolemy, and to add a commentary, or notes. This he performed in 1451, and the following year was banished from Rome on account of this work. What there was so offensive as to bring upon him this punishment is not known, or at least not clearly expressed by his biographers; but it seems not improbable, that his general temper, which was irritable, had disgusted some of his contemporaries, and that the pope had listened to the insinuations of his enemies. Many errors had been detected in his translations by some of those able scholars whom Nicholas V. had assembled at his court, and this probably rendered Trapezuntius more apt to take offence. It was probably while in this temper, that a disgraceful quarrel took place between him and the celebrated Poggio, in Pompey's theatre, where the pontifical secretaries were assembled, for the purpose of correcting certain official papers. It was occasioned by some satiric remarks of Poggio, which provoked Trapezuntius to give him a blow on the face. Poggio returned it, and continued the battle until, as we may suppose, the combatants were parted.

Trapezuntius now retired to Naples with his family, and wrote to his old protector Barbaro, but found he had been dead about a month. The good offices of Philelphus, however, made his peace with the pope, and Philelphus wrote to him, that he might not only return to Rome by permission, but that the pope even wished it; and he was accordingly reinstated in his former office. He had always defended the peripatetic philosophy against the Platonists with great vehemence and acrimony, and now wrote his "Comparison of Aristotle and Plato," full of bitter invective. This involved him in a controversy with Gaza, and particularly with Bessarion; the particulars of which we have already given in our account of the latter. His first quarrel with Gaza was owing to their having jointly undertaken the translation of Aristotle, "On Animals," each claiming to himself the exclusive merit of having overcome

the difficulties which arose from the great number of names of animals which are found in that work.

Trapezuntius appears to have met with some reverse after this controversy, for in 1549 he was again at Venice, supplicating the aid of the State, and was in consequence appointed professor of the belles-lettres. While in this office he wrote his Art of Rhetoric, dedicated to the Venetians, which appeared under the title of "Rhetorica Trapezuntina," but was not printed until 1470, at Venice, in folio, and then only the first book. In 1464 and 1465, he took a voyage to Crete, and another to Constantinople. On his return, being informed that one of his scholars was now pope, under the name of Paul II. he went to Rome, in hopes of being well received; but all he received was an order to be imprisoned in the castle of St. Angelo, where he remained for four months, and was afterwards under confinement in his house. The most probable cause of this treatment was his having returned to Rome without leave; but this is merely conjecture; the pope, however, at length condescended to forgive him, and he remained at Rome much respected. In his latter years his faculties began to decay, and before his death, which took place in 1484, in the ninetieth year of his age, all traces of memory and understanding were gone.

Among the translations executed by Trapezuntius, are several parts of the works of Eusebius, Cyril of Alexandria, Gregory Nyssen, Nazianzen, Chrysostom, Aristotle, Plato, Ptolemy, &c., but in many of these he is neither accurate nor faithful, having made unpardonable variations, omissions, [illegible].[1]

TRAPP (JOSEPH), an English divine, and voluminous translator, was the grandson of the rev. John Trapp, vicar of Weston-upon-Avon, and schoolmaster at Stratford in Warwickshire, who wrote large commentaries upon almost all the books of the Old and New Testament, published in several quarto volumes, 1646, &c. and other tracts on subjects of divinity. He never had, nor wished to have, any preferment besides his vicarage, which lay at the convenient distance of two miles from his school. His character, as a man and as a preacher, would have recommended him to higher promotion; but he always refused

[1] Hody de Græcis Illustribus.—Tiraboschi.—Bullart's Academie des Sciences.—Landi Hist. de la Litt. d'Italie.—Shepherd's Life of Poggio.—Fabricii Bibl. Lat. Med. Æv.—Saxii Onomast.

to accept it, as his condition was equal to his wishes. He died Oct. 17, 1669, aged sixty-eight.

Our author's father, the rev. Joseph Trapp, rector of Cherrington in Gloucestershire, was a master of arts, and had formerly been student of Christ-church, Oxford, and was inducted into Cherrington in 1662, where he was buried Sept. 24, 1698, with a Latin inscription, immediately over his grave, in the North chancel. His son, the subject of the present account, was born, probably in November, as he was baptised on the sixteenth of that month, 1679. After some education at home under his father, he was removed to the care of the master of New-college-school, Oxford, and became so good a scholar, that in 1695, at sixteen years of age, he was entered a commoner of Wadham-college, and, in 1696, was admitted a scholar of the same house. In 1702, he proceeded master of arts, and in 1704, was chosen a fellow. In 1708, he was appointed the first professor of poetry, on the foundation of Dr. Birkhead, sometime fellow of All-Souls-college, and continued in the same for ten years, the period allotted by the founder. In 1709-10, he acted as a manager for Dr. Sacheverell on his memorable trial; and in 1711, was appointed chaplain to sir Constantine Phipps, lord chancellor of Ireland, and one of the lords justices of that kingdom.

In 1720, Mr. Trapp was, by the favour of the earl of Peterborough, presented to the rectory of Dauntzey, in Wiltshire, which he resigned in 1721 for the vicarage of the united parishes of Christ-church, Newgate-street, and St. Leonard's, Foster-lane. In February 1727, in consequence of the merit and usefulness of his two books, entitled "Popery truly stated," and "Answer to England's Conversion," both printed in that year, he was presented by the university of Oxford with a doctor of divinity's degree by diploma. In 1733, he was, on the demise of Robert Cooper, M. A. and archdeacon of Dorset, preferred to the rectory of Harlington, Middlesex, on the presentation of the celebrated lord Bolingbroke, to whom he had been appointed chaplain by the recommendation of dean Swift, and in defence of whose administration he had written a number of papers in the "Examiner," during 1711 and two following years. In 1734, he was elected one of the joint-lecturers of St. Martin's-in-the-Fields: and dying at Harlington of a pleurisy, Nov. 22, 1747, aged sixty-seven, was interred on the North side of the entrance into

the chancel of Harlington-church. He desired in his will, that each of his parishioners in Christ-church and St. Leonard's Foster-lane, and in Harlington, Middlesex, who were housekeepers, might, from the highest to the lowest, "have a copy of his little book, entitled 'The Four last Things,' beseeching them, for the sake of their immortal souls, to read it, and practise it, and recommend it to their children and servants, and all others committed to their charge." His parishioners of Christ-church had so grateful a sense of his memory, as to erect a monument by subscription in their church, with an inscription apparently taken from some lines in the poem which he bequeathed them.

Dr. Trapp was in person of a middle stature, slender habit, olive complexion, and a countenance of uncommon openness and animation, arising from the concurrence of an arched high forehead, fine eyebrows, and expressive vivid eyes, which, accompanied with an erect attitude, gave him an air of consequence and dignity, prepossessing his audience, at his first appearance in the pulpit, with a favourable expectation of what he was about to deliver. The portrait of him in the Oxford picture-gallery is a striking resemblance. In his temper, he was somewhat impatient and hasty, but in general had a considerable command over it, where professional decorum was necessary. Being a man of wit, he could unbend agreeably among his intimate friends, and had seen much of the world, and conversed with men of all parties in an age strongly marked with party-spirit. Like most divines about the commencement of the last century, he was challenged to personal controversies with those of the popish persuasion, but always resisted them. "Disputes by word of mouth," he says, in the preface to Popery truly stated, "I always declined, and always will: I never knew any good come of them: much harm, I am sure, may, and I believe often does: much empty wrangling at the time of the debate, and much misreport and misrepresentation after it. And therefore I chose writing rather than talking."

He was so much addicted to books, that it was the late bishop Pearce's opinion that he studied harder than any man in England. In consequence of this he was liable to absence of mind, as it is called, and frequently ordinary matters and occurrences passed unheeded before him. When at college, according to the imperfect account of

him in the Supplement to the "Biographia Britannica," he was somewhat dissipated, and was led to pursuits not becoming his intended profession. When he applied to Dr. Robinson, bishop of London, for orders, that prelate censured him, with much warmth, for having written a play ("Abramule"); but, after taking on him the sacred profession, he was uniform in a conduct which did credit to it. And his consistency in this respect for a series of years, during the most turbulent times, both in church and state, procured him the greatest honours and respect from persons of the first order and character. The university of Oxford, who confers her honours only by the test of merit, and the rules of propriety, could not express her opinion of his merit more significantly than by presenting him with a doctor of divinity's degree, by diploma, in full convocation. When he preached his assize sermon at Oxford, 1739, it was observed, that the late rev. Dr. Theophilus Leigh, master of Baliol-college, and then vice-chancellor of Oxford, stood up all the time of his preaching, to manifest his high sense of so respectable a character. Nor was he regarded only by those of his own church and country, for he was much esteemed by foreigners, and even by those of the Romish communion, against whom he stood foremost in controversy, and that with some acrimony. When, in 1742, his son was at Rome, he was asked by one of the cardinals, whether he was related to the great Dr. Trapp, and the cardinal being informed that he was his son, he immediately requested, that on his return to England, he would not fail to make his particular respects to the doctor.

Dr. Trapp acquired fame in his day by a great variety of writings, theological, critical, controversial, political, and poetical. He seems to have valued himself as a translator, in which he was confessedly unsuccessful. When appointed poetry professor, he gave a regular course of lectures in very elegant Latin, which were published in 1718, in three vols. octavo, under the title of "Prelectiones Poeticæ." A translation appeared afterwards: but, although he acquitted himself in these lectures as a good critic, he was not able to exemplify his own rules, and his translation of Virgil bears no resemblance to the original, owing to an imprudent choice of words and figures, and a total want of harmony. He had most success in a Latin translation of "Anacreon," for Latin poetry was his forte; but failed

when he attempted to transfuse the spirit of Milton into that language.

As his numerous publications form a sort of diary of his employments, we shall give a chronological list of them, which seems to have been drawn up with great care, omitting only some of his occasional sermons, as we believe they were afterwards collected. His earliest production was, 1. "Fraus nummi Anglicani," in the "Musæ Anglicanæ," 1699; 2. "A poem on Badminton-house, Gloucestershire," 1700; 3. "Verses on the death of the duke of Gloucester," Oxon. 1700; 4. "On the deaths of king William, prince George, and queen Anne," 1702, &c. 5. "Verses on baron Spanheim," 1706; 6. "Miscellany verses," in vol. VI. of Dryden's Miscellany, 1709; 7. "Odes on the Oxford Act," 1713; 8. "Preservative against unsettled notions," vol. I. 1715, vol. II. 1722; 9. A controversial "Sermon" against bishop Hoadly, from John xviii. 36, 1717; 10. "Virgil translated into blank verse," 1717, 2 vols. 4to; 11. "Prelectiones Poeticæ, 1718, 3 vols. 8vo; 12. "Treatise on Popery truly stated and briefly confuted," 1727; 13. "Answer to England's conversion," 1727; 14. "Sermons on Righteousness overmuch, four in one," Ecclesiastes vii. 16, 'Be not righteous over-much, neither make thyself over-wise; why shouldst thou destroy thyself;' * 15. "Sermon at Oxford Assizes," 'But it is good to be zealously affected always in a good thing,' 1739; 16. "Answer to the Seven Pamphlets against the said Sermon," 1740; 17. "Reply to Mr. Law's answer to Righteousness over-much," 1740; 18. "Miltoni Paradisus Amissus, 2 vols.; 19. "Concio ad Clerum Londinensem Sion Coll. Matt. x. Comm. 16," 1743; 20. "Sermons, No. III. from Matt. xvi. 22, 23, 'Now all this was done,' &c.; Malachi iii. 1, 'Behold I will send my messenger,' &c.; and from Matt. xvi. 27, 28, 'For the Son of Man shall come in the glory of the Father,' &c.—prefixed to Explanatory Notes on the first of the Four Gospels," 1747; 21. ".Continuation of Explanatory Notes on the Four Gospels," finished and published by Mr. Trapp, his son, 1752; 22. "Sermons on Moral and Practical subjects," 2 vols. 8vo, published by Mr. Trapp, and printed at Reading, in

* Dr. Trapp was rather tenacious of literary property, and would not suffer Mr. Cave to give a kind of abridgment of these sermons in the Gentleman's Magazine; which produced an excellent paper on the subject by Dr. Johnson, printed in the Gent. Mag. for 1737.

1752. His Sermons at Lady Moyer's Lecture were published in 1731, 8vo. Besides the above he published, without his name, 23. "A Prologue to the University of Oxford," 1703; 24. "Abramule," a Tragedy, 1703; 25. "An ordinary Journey no Progress," in defence of Dr. Sacheverell, 1710; 26. "The true genuine Whig and Tory Address," in answer to a Libel of Dr. B. Hoadly, 1710; 27. "Examiners" in Vol. I. Nos. 8, 9, 26, 33, 45, 46, 48, 50, 1711; Vol. II. Nos. 6, 12, 26, 27, 37, 45, 50, 1712; Vol. III. Nos. 1, 2, 5, 13, 20, 21, 26, 29, 34, 1713; 28. "The Age of Riddles," 1710; 29. "Character and principles of the present set of Whigs," 1711; 30. "Most Faults on one Side," against a sly Whig pamphlet, entitled, 'Faults on both Sides,' 1710; 31. "Verses on Garth's Verses to Godolphin," 1710; 32. "Votes without Doors, occasioned by Votes within Doors," 1710; 33. "Preface to an Answer to Priestcraft," 1710; 34. "Verses on Harley's being stabbed by Guiscard," 1711; 35. "Poem to the duke of Ormond," 1711; 36. "Character of a certain Whig," 1711; 37. "Her Majesty's prerogative in Ireland," 1711; 38. "Peace," a poem, 1713; 39. "A short answer to the bishop of Bangor's great book against the Committee," 1717; 40. "The Case of the Rector of St. Andrew, Holborn," 1722; 41. "Several Pieces in the Grub-street Journal," viz. upon Impudence, upon Henley's Grammars, Answering, and not answering, Books, 1726; 42. "On Budgel's Philosopher's Prayer," 1726; 43. "Prologue and Epilogue for Mr. Hemmings's Scholars at Thistleworth," 1728; 44. "Grub-street verses, Bowman," 1731; 45. "Anacreon translated into Elegiacs," 1732; 46. "Four last Things," a poem, 1734; 47. "Bribery and Perjury;" 48. "Letter about the Quakers Tithe Bill," 1736.

Dr. Trapp's library, consisting of his own original collection and Dr. Sacheverell's added, at his town house in Warwick-lane, and his country living at Harlington, together with his manuscript papers, devolved, in course, to his son, Mr. Trapp, who dying, the books, now much increased by Mr. Trapp's elegant collection of classic authors, valuable prints, and medals, were sold altogether to Lowndes of London, and from him the library passed to Gov. Palk. The manuscripts were excepted for Mr. Awbery, at whose death they passed into the possession of some friend, common to Messrs. Trapp and Awbery.

Dr. Trapp married, in 1712, Miss White, daughter of

Mr. Alderman White of Oxford, by whom he had two sons, Henry, so baptised after his godfather lord Bolingbroke, who died in infancy, and Joseph, who became in 1734 fellow of New college Oxford, and in 1751 was presented by George Pitt, esq. afterwards lord Rivers, to the living of Stratfield, near Hertford Bridge, Hampshire. He died in 1769.[1]

TREBY (GEORGE), a learned judge, was born, as Wood thinks, at or near Plympton in Devonshire in 1644, and was admitted a commoner of Exeter college, Oxford, in 1660. After studying some time here, he left college without taking a degree, as, we have repeatedly had occasion to observe, was usual with young gentlemen intended for the law; and went to the Inner Temple. After being admitted to the bar, he had much practice, and was accounted a good common lawyer. In 1678 and 1679, he sat in parliament as representative for Plympton, and in the last-mentioned year was appointed chairman of the committee of secrecy for the investigation of the popish plot, and was in 1680 one of the managers in the impeachment of lord Stafford. In December of the same year, when sir George Jeffries was dismissed from the recordership of London, Mr. Treby was elected in his room, and in January 1681 the king conferred on him the honour of knighthood: but when the *quo warranto* issued, and the city charter, for which he pleaded along with Pollexfen, was withheld, he was deprived of the recordership in Oct. 1685. On the revolution, king William restored him to this office, and he had the honour of addressing his majesty, in the absence of the lord mayor, sir John Chapman, who was confined by sickness. His very able speech on this occasion was published in the "Fourth collection of papers relating to the present juncture of affairs in England," 1688, 4to, and in Bohun's "History of the Desertion," 1689, 4to. In March 1688 he was made solicitor-general, and the following year attorney-general. In April 1692 he was called to the rank of serjeant, and in May following was promoted to be chief justice of the Common Pleas, on which he resigned the office of recorder. This learned and upright lawyer died in March 1701-2, aged fifty-six. His son and grandson, of the same names, represented Plympton and Dartmouth,

1 Biog. Brit. Supplement.—Life in Gent. Mag. vol. LVI.—Swift's Works. See Index.—Nichols's Bowyer.

and the latter was master of the household to George II. and a lord of the treasury.

Sir George Treby published "A collection of Letters and other writings relating to the horrid Popish Plot, printed from the originals," Lond. 1681, fol. in two parts, and is supposed to have written "Truth vindicated; or, a detection of the aspersions and scandals cast upon sir Robert Clayton and sir George Treby, justices, &c. in a paper published in the name of Dr. Francis Hawkins, minister of the Tower, entitled 'The confession of Edward Fitzharris, &c.'" Lond. 1681. His pleadings and arguments in the King's-bench on the *quo warranto*, are printed with those of Finch, Sawyer, and Pollexfen, Lond. 1690, fol.[1]

TREMBLEY (ABRAHAM), an eminent naturalist, was born at Geneva in 1710, and was intended by his father for the church, for which reason he sent him to pursue his studies in Holland. There he became tutor to the children of M. Bentinck, and coming afterwards to London, had the young duke of Richmond for his pupil. On his return to Geneva in 1757, he settled there, and became most esteemed for learning and private character. He had early devoted his leisure to some branches of natural history, and when appointed one of the commissioners for providing Geneva with a granary of corn, he was enabled by his knowledge of the insects which infest grain, to prevent their ravages in a great measure. But his reputation as a naturalist was first promoted throughout Europe by his discoveries on the nature of the polypes. These animals were first discovered by Leeuwenhoek, who gave some account of them in the Philosophical Transactions for 1703; but their wonderful properties were not thoroughly known until 1740, when Mr. Trembley began to investigate them; and when he published the result of his experiments in his "Memoires sur les Polypes," Leyden, 1744, 4to, all naturalists became interested in the surprising facts which were disclosed. Previous to this, indeed, Leibnitz and Boerhaave, by reasonings *a priori*, had concluded that animals might be found which would propagate by slips like plants; and their conjecture was soon verified by the observations of Mr. Trembley. At first, however, he was uncertain whether he should reckon these creatures animals or plants: and while thus uncertain, he wrote a letter

[1] Ath. Ox. vol. II.—Burnet's Own Times.—Noble's Continuation of Granger.

on the subject to Mr. Bonnet in January 1741; but in March the same year, he had satisfied himself that they were real animals. He also made several communications to the Royal Society, of which he was elected a member in 1743, on the same subject. There are other papers on subjects of natural history by him in the Philosophical Transactions. Mr. Trembley also acquired no small fame by the publication of some valuable books for young persons, particularly his "Instructions d'un pere à ses enfans sur la nature et la religion," 1775 and 1779, 2 vols. 8vo; "Instructions sur la religion naturelle," 1779, 3 vols. 8vo; and "Recherches sur le principe de la vertu et du bonheur," 8vo, works in which philosophy and piety are united. Mr. Trembley died in 1784.[1]

TREMELLIUS (IMMANUEL), a protestant divine of great learning, and the editor of a Latin translation of the Bible, was born at Ferrara in 1510. He was the son of a Jew, and was educated with such care as to become a great master in the Hebrew tongue; but was converted to Christianity, first as a Roman catholic, by cardinal Pole, and secondly as a protestant by the celebrated Peter Martyr, and went with him to Lucca. Afterwards, leaving Italy altogether, he went into Germany, and settled at Strasburgh; whence he proceeded to England in the reign of Edward VI. where he lived in intimacy with the archbishops Cranmer and Parker, particularly the latter, and also taught Hebrew at Cambridge; but after the death of the king, he returned to Germany, and taught Hebrew in the school of Hornbach. Thence he was invited to Heidelberg, under the elector palatine Frederic III. where he was professor of the Hebrew tongue, and translated the Syriac Testament into Latin. There also he undertook a Latin translation of the Bible out of Hebrew, and associated Francis Junius to him in that work. His next remove was to Sedan, at the request of the duke of Builloin, to be the Hebrew professor in his new university, where he died, 1580, in his seventieth year.

His translation of the Bible was first published in 1575, and afterwards corrected by Junius in 1587. The Protestant churches received it with great approbation; and our learned Matthew Poole, in the preface to his "Synopsis Criticorum," reckons it among the best versions; but po-

[1] Dict. Hist.—Encyclopedie in art. Polypus.

pish writers have not spoken so favourably of it, but represent it as very faulty: "As Tremellius," says father Simon, "was a Jew, before he was a Protestant, he has retained something peculiar to himself in his translation, and deviates often from the true sense. His Latin is affected, and full of faults." [1]

TRENCHARD (John), an English political writer, of the democratic cast, was descended of an ancient family, the son of sir John Trenchard, secretary of state to king William III. and was born in 1669. He had a liberal education, and was bred to the law, in which he was well skilled; but politics, and his place of commissioner of the forfeited estates in Ireland, which he had enjoyed in the reign of king William, took him from the bar, whither he had never any inclination to return. He was also rendered independent by the death of an uncle, and by his marriage, and determined to employ his time in political discussions. His first publication of this kind, in conjunction with Mr. Moyle, appeared in 1698, entitled "An Argument, shewing that a standing army is inconsistent with a free government, and absolutely destructive to the constitution of the English monarchy;" and, in 1698, "A short history of Standing Armies in England;" which two pamphlets produced several answers. In November 1720, in conjunction with Mr. Thomas Gordon, he began to publish, in the "London," and afterwards in the "British Journal," a series of letters, under the name of "Cato," upon various and important subjects relating to the public. These were continued for almost three years with very great reputation among those who were not very closely attached to the government or the church; but there were some papers among them, written by Mr. Trenchard, under the name of "Diogenes," upon several points of religion, which were thought exceptionable, and animadverted upon, particularly by Mr. John Jackson, in a "Defence of human Liberty." Dr. Clarke also wrote some animadversions upon Trenchard's principles, but which were never published. They are inserted in the General Dictionary. Mr. Gordon afterwards collected the papers written by Mr. Trenchard and himself, and published them in four volumes, 12mo, under the title of "Cato's Letters, or Essays on

[1] Melchior Adam.—Tiraboschi.—Blount's Censura.—Fuller's "Abel Redivivus."—Saxii Onomast.

Liberty, civil or religious, and other important subjects;" the fourth edition of which, corrected, was printed in 1737. It was imagined at the time, that lord Molesworth had a chief, at least a considerable, hand in those letters; but Mr. Gordon assures us, in the dedication of them to John Milner, esq. that this noble person never wrote a line in them, nor contributed a thought towards them. As to the purport and design of them, Mr. Gordon says, that "as they were the work of no faction or cabal, nor calculated for any lucrative or ambitious ends, or to serve the purposes of any party whatsoever, but attacked falsehood and dishonesty in all shapes and parties, without temporising with any, doing justice to all, even to the weakest and most unfashionable, and maintaining the principles of liberty against the practices of both parties; so they were dropped without any sordid composition, and without any consideration, save that it was judged that the public, after all its terrible convulsions, was become calm and safe. They had treated of most of the subjects important to the world, and meddled with public measures and public men only in great instances." He wrote also in "The Independent Whig," another paper hostile to the hierarchy.

Mr. Trenchard was member of parliament for Taunton in Somersetshire, and died Dec. 17, 1723, of an ulcer in his kidneys. He is said to have thought too much, and with too much solicitude, to have done what he did too intensely and with too much vigour and activity of the head, which caused him many bodily disorders, and is supposed at last to have worn out the springs of life. He left no writings at all behind him, but two or three loose papers, once intended for Cato's Letters. Mr. Anthony Collins, in the manuscript catalogue of his library, ascribes to him the following pieces: "The natural history of Superstition," 1709. "Considerations on the public debts," 1709. "Comparison of the proposals of the Bank and South-Sea Company," 1719. "Letter of thanks, &c." 1719. "Thoughts on the Peerage-bill," 1719. And "Reflections on the Old Whig," 1719. Mr. Gordon, who has drawn his character at large in the preface above cited, tells us in his dedication, that "he has set him no higher than his own great abilities and many virtues set him; that his failings were small, his talents extraordinary, his probity equal; and that he was one of the worthiest, one of the

ablest, one of the most useful, men that ever any country was blessed withal.[1]

TRESHAM (HENRY), an excellent artist of the English school, and a member of the Royal Academy of London, and of the academies of Rome and Bologna, was a native of Ireland, which country he left at an early age; and having devoted himself to the arts, repaired to Italy, at a time when an acquaintance with the master-pieces of the arts which that country possessed, was considered as an essential requisite for completing the education of a gentleman. The friendships and acquaintance formed by Mr. Tresham while abroad, were not a little conducive to the promotion of his interests on his return to this country; and their advantages were experienced by him to the last moment of his life. As an artist, Mr. Tresham possessed very considerable talents; and, while his health permitted him to exert them, they were honourably directed to the higher departments of his art. A long residence in Italy, together with a diligent study of the antique, had given him a lasting predilection for the Roman school; and his works display many of the powers and peculiarities which distinguish the productions of those great masters whose taste he had adopted. He had much facility of composition, and his fancy was well stored with materials; but his oil pictures are deficient in that richness of colouring and spirit of execution which characterize the Venetian pencil, and which have been displayed, in many instances, with rival excellence in this country. His drawings with pen and ink, and in black chalk, evince uncommon ability; the latter, in particular, are executed with a spirit, boldness, and breadth which are not often to be found in such productions. In that which may be termed the erudition of taste, Mr. Tresham was deeply skilled: a long acquaintance with the most eminent masters of the Italian schools made him familiar with their merits and defects; he could discriminate between all their varieties of style and manner; and as to every estimable quality of a picture, he was considered one of the ablest criticks of his day: in the just appreciation, also, of those various remains of antiquity which come under the different classifications of *virtú*, his opinion was sought, with eagerness, by the connoisseur as

[1] Gen. Dict.—Biog. Brit. Supplement.—Toulmin's Hist. of Taunton, p. 81.—See our account of Thomas Gordon.

well as the artist, and held as an authority, from which few would venture lightly to dissent. This kind of knowledge proved not a little beneficial to him. Some years since, Mr. Thomas Hope, whose choice collections of every kind are well known, had given to one of his servants a number of Etruscan vases, as the refuse of a quantity which he had purchased. Accident made Mr. Tresham acquainted with the circumstance; and the whole lot was bought by him of the new owner for 100*l.* It was not long before he received 800*l.* from Mr. Samuel Rogers, for one moiety; and the other, increased by subsequent acquisitions, he transferred a few years ago to the earl of Carlisle. That nobleman, with a munificence and liberality which have invariably marked all his transactions, settled on the artist an annuity of 300*l.* for life, as the price of this collection. With such honour was this engagement fulfilled, that the amount of the last quarter, though due only a few days before Mr. Tresham's death, was found to have been punctually paid. When Messrs. Longman and Co. commenced their splendid publication of engravings from the works of the ancient masters, in the collections of the British nobility, and others who have distinguished themselves by their patronage of the fine arts, they, with a discernment which does them credit, deputed Mr. Tresham to superintend the undertaking. To the honour of the owners of those master-pieces it must be recorded, that every facility was afforded to this artist, not only in the loan of pictures, but in the communication of such facts relating to the respective works as they were able to furnish. The salary paid him by these spirited publishers, contributed materially to the cómfort of his declining years. We should not omit to mention, to the credit of Mr. Tresham, that, regardless as he had been in early life of providing those resourses for old age which prudence would suggest, yet so high were his principles, that the most celebrated dealers in *virtù*, auctioneers, and others, never hesitated to deliver lots to any amount purchased by him; and we may venture to assert, that he never abused their confidence. But the talents of Tresham were not confined to objects immediately connected with his profession; he had considerable taste for poetry, and his published performances in that art display a lively fancy, and powers of versification, of no ordinary kind. In society, which he loved and enjoyed to the last, he was always considered as an acquisition by

his friends; and amongst those friends were included many of the most elevated and estimable characters of the time. In conversation, he was fluent, humourous, and animated, abounding in anecdote, and ready of reply. During the latter years of his life, the contrast exhibited between the playful vivacity of his manners and the occasional exclamations of agony, produced by the spasmodic affections with which he was so long afflicted, gave an interest to his appearance that enhanced the entertainment which his colloquial powers afforded. His existence seemed to hang upon so slight a thread that those who enjoyed his society were commonly under an impression that the pleasure derived from it might not be again renewed, and that a frame so feeble could scarcely survive the exertion which the vigour of his spirit for a moment sustained. The principle of life, however, was in him so strong, as to contradict all ordinary indications; and he lived on, through many years of infirmity, as much to the surprise as the gratification of his friends: his spirits unsubdued by pain, and his mind uninfluenced by the decay of his body. Though partaking, in some degree, of the proverbial irritability of the poet and the painter, no man was more free from envious and malignant feelings, or could be more ready to do justice to the claims of his competitors. So true a relish had he for the sallies of wit and humour, that he could enjoy them even at his own expense: and he has been frequently known to repeat, with unaffected glee, the jest that has been pointed against himself. By his death, which took place June 17, 1814, the Royal Academy was deprived of one of its most enlightened members, and his profession of a liberal and accomplished artist.

Mr. Tresham's poetical publications, all which he made in some measure the vehicle of his sentiments on subjects of art, were, 1. "The sea-sick Minstrel, or Maritime Sorrows," in six cantos, 1796, 4to, an extraordinary, but, perhaps, irregular, effusion of real genius. 2. "Rome at close of the eighteenth century," 1799, 4to, the subject, the plunder of that city by the French. 3. "Britannicus to Bonaparte, an heroic epistle, with notes," 1803, 4to.[1]

TRESSAN. See VERGNE.

TREW (CHRISTOPHER JAMES), an eminent naturalist, and liberal patron of that science, was the son and grand-

[1] Gent. Mag. vol. LXXXIV.

son of two men of considerable note in the medical profession, and was born at Lauffen in Franconia in 1695. He studied medicine at Nuremberg with so much reputation, that he was appointed director of the academy of the "Naturæ Curiosorum," and, in conjunction with some of the members of the society, began a periodical work at Nuremberg in 1731, called "Commercium Litterarium ad rei Medicæ et Scientiæ naturalis incrementum institutum." In this he inserted many useful papers, as far as the fifteenth volume, which appeared in 1745, and published from time to time some splendid botanical works. He died in 1769.

His principal works are, 1. "De vasis linguæ salivalibus," in a letter addressed to Haller, Nuremberg, 1734, 4to. 2. "Dissertatio de differentiis quibusdam inter hominem natum et nascendum intercedentibus," ibid. 1736, 4to. 3. "Icones posthumæ Gesnerianæ," ibid. 1748, fol. These plates of Gesner came to him by purchase, as we have already noticed in our account of that celebrated botanist. 4. "Selectarum Plantarum Decades," Vienna, 1750, fol. 5. "Librorum Botanicorum libri duo, quorum prior recentiores quosdam, posterior plerosque antiquos ad annum 1550 usque excusos recenset," Nuremberg, 1752, fol. 6. "Plantæ selectæ quarum imagines ad exemplaria naturalia Londini in hortis curiosorum nutrita, manu artificiosa pinxit Georgius Dionysius Ehret, &c." 1754, fol. His liberality to Ehret we have already recorded. (See EHRET.) 7. "Cedrorum Libani historia," Nuremberg, 1757, 4to. In 1750 he engaged an artist to copy Mrs. Blackwell's plates, and himself supplied several defects in the drawings. He also substituted some entirely new figures in the room of the originals, very considerably reformed and amplified the text, translated it into German and Latin; and planned the addition of a sixth century of plates, but he did not live to finish this. The fifth century was published in 1765, and Dr. Trew dying in 1769, the supplemental volume, exhibiting plants omitted by Mrs. Blackwell, articles newly introduced into practice, and figures of the poisonous species, was conducted by Ludwig, Bose, and Boehmer, and printed in 1773. Thus reformed, Trew's edition surpasses any other work of the same design.[1]

[1] Eloy, Dict. Hist. de Medecine.—Pulteney's Sketches.—Haller's Bibl. Bot.

TRIBONIANUS, an eminent Roman lawyer, and the object of equal praise and censure, was a native of Side in Pamphylia, and esteemed a man of extensive learning. He is said to have written, both in prose and verse, on many subjects of philosophy, politics, astronomy, &c. but none of his writings have descended to us. From the bar of the prætorian præfects, he raised himself to the honours of questor, consul, and master of the offices. His knowledge of the Roman law induced Justinian the emperor to place him at the head of a committee of seventeen lawyers, who were to exercise an absolute jurisdiction over the works of their predecessors, from which they compiled the DIGEST or PANDECTS, which go by that emperor's name. Tribonianus has been represented by some writers as an infidel, and by others as extremely avaricious, and tampering with the laws to gratify this propensity. The former of these charges Mr. Gibbon very naturally wishes to impute to bigotry, but the latter is generally admitted His oppressions were at one time so much the subject of complaint as to procure a sentence of banishment, but he was soon recalled, and remained in favour with Justinian for above twenty years. Tribonianus is supposed to have died about the year 546.[1]

TRIGLAND (JAMES), a learned divine, was born May 8, 1652, at Harlem. He acquired great skill in the Oriental languages, and the Holy Scriptures, of which he was professor at Leyden, in the place of Anthony Hulsius, and died in that city, September 22, 1705, aged fifty-four, after having been twice rector of the university there. He left several works and "Dissertations on the sect of the Caraites," and other curious and important subjects. He also published the "Tribus Judæorum" of Serarius, Drusius, and Scaliger, or a dissertation on the three remarkable sects, the Pharisees, Sadducees, and Essenes, Delphis, 1703, 2 vols. 4to.[2]

TRIMMER (SARAH), a very ingenious lady, and a zealous promoter of religious education, was the daughter of Joshua and Sarah Kirby, and was born at Ipswich, Jan. 6, 1741. Her father, known in the literary world as the author of Taylor's "Method of Perspective made easy," and "The Perspective of Architecture," was a man of an

[1] Gibbon's Hist. and references.—Saxii Onomast.
[2] Moreri.—Dict. Hist. de L'Avocat.

excellent understanding, and of great piety: and so high was his reputation for knowledge of divinity, and so exemplary his moral conduct, that, as an exception to their general rule, which admitted no layman, he was chosen member of a clerical club in the town in which he resided. Under the care of such a parent it may be supposed she was early instructed in those principles of Christianity, upon which her future life and labours were formed. She was educated in English and French, and other customary accomplishments, at a boarding-school near Ipswich; but at the age of fourteen she left Ipswich, with her father and mother, to settle in London, where Mr. Kirby had the honour of teaching perspective to the present king, then prince of Wales, and afterwards to her majesty.

Miss Kirby, being removed from the companions of her childhood, passed her time during her residence in London in the society of people more advanced in life, and some of them persons of eminence in the literary world. Among these may be numbered, Dr. Johnson, Dr. Gregory Sharpe, Mr. Gainsborough, Mr. Hogarth, &c. By Dr. Johnson she was favoured with particular notice. The circumstance which first attracted his attention, was a literary dispute at the house of sir Joshua Reynolds, respecting a passage in the "Paradise Lost," which could not be decided. Mr. Kirby, who, as well as his daughter, was present, inquired if she had not the book in her pocket, it being a great favourite of hers, and he probably knowing that it then made a part of her daily studies. The book was accordingly produced, and opened at the disputed part. Dr. Johnson was so struck with a girl of that age making this work her pocket companion, and likewise with the modesty of her behaviour upon the occasion, that he invited her the next day to his house, presented her with a copy of his "Rambler," and afterwards treated her with great consideration.

As the society in which she lived whilst in London was of rather too grave a cast for so young a person, she naturally had recourse to her favourite employment for recreation, and spent much time in reading. In this pursuit she was directed by her father, and from his conversation and instruction her mind acquired a thirst after knowledge, and was gradually opened and enlarged. Drawing was another occupation of her leisure hours: to this, however, she applied rather in compliance with the wishes of her

father, than to gratify any inclination she felt for it. At his desire she went occasionally, under the care of a female friend, with other young people, to the society for promoting Arts, and once obtained a prize for the second-best drawing. Two or three miniatures, copies from larger pictures, are remaining of her painting, which, though not in the first style, are sufficiently good to show, that in this art she might have excelled, had her taste prompted her to pursue it. The knowledge of drawing, which she had acquired while young, became very useful to her when she was a mother, as it enabled her to amuse her children when in their infancy, and likewise to direct them afterwards in the exercise of their talents in that way.

About 1759, Mr. Kirby removed to Kew, upon being appointed clerk of the works in that palace, and there his daughter became acquainted with Mr. Trimmer, and at the age of twenty-one, she was united to him, with the approbation of the friends on both sides. Mr. Trimmer was a man of an agreeable person, pleasing manners, and exemplary virtues; and was about two years older than herself. In the course of their union, she had twelve children, six sons and six daughters. From the time of her marriage till she became an author, she was almost constantly occupied with domestic duties; devoting herself to the nursing and educating of her children. She used to say, that as soon as she became a mother, her thoughts were turned so entirely to the subject of education, that she scarcely read a book upon any other topic, and believed she almost wearied her friends by making it so frequently the subject of conversation. Having experienced the greatest success in her plan of educating her own family, she naturally wished to extend that blessing to others, and this probably first induced her to become an author. Soon after the publication of Mrs. Barbauld's "Easy Lessons for Children," about 1780, Mrs. Trimmer was very much urged by a friend to write something of the same kind, from an opinion that she would be successful in that style of composition. Encouraged by this opinion, she began her "Easy Introduction to the knowledge of Nature," which was soon completed, printed, became very popular, and still keeps its place in schools and private families. The design of it was to open the minds of children to a variety of information, to induce them to make observations on the works of nature, and to lead them up to the universal parent, the

creator of this world and of all things in it. This was followed by a very valuable series of publications, some of the higher order, which met with the cordial approbation of that part of the public who considered religion as the only basis of morality. Into the notions of a lax education, independent of the history and truths of revelation, whether imported from the French or German writers, or the production of some of our own authors, misled by the vanity of being thought philosophers, Mrs. Trimmer could not for a moment enter; and therefore in some of her later publications, endeavoured with great zeal to stop that torrent of infidelity which at one time threatened to sweep away every vestige of Christianity. She was also an early supporter and promoter of Sunday-schools, and at one time had a long conference with her majesty, who wished to be made acquainted with the history, nature, and probable utility of those schools. But the fame she derived from her meritorious writings was not confined to schools. She had the happiness of hearing that her books were approved by many of our ablest divines, and that some of them were admitted on the list of publications dispersed by the Society for promoting Christian knowledge. One of her best performances was rendered very necessary by the circumstances of the times. It was a periodical work, which she continued for some years, under the title of "The Guardian of Education." She was led to this by observing the mischief that had crept into various publications for the use of children, which occasioned her much alarm, and she feared, if something were not done to open the eyes of the public to this growing evil, the minds of youth would be poisoned, and irreparable injury be sustained. There was indeed just cause for alarm, when it was known that the two principal marts for insidious publications of this kind, were under the management of men who had only avarice to prompt them, and were notorious for their avowed contempt for religion.

This estimable woman died suddenly, in the sixty-ninth year of her age, Dec. 15, 1810. As she was sitting in her study, in the chair in which she was accustomed to write, she bowed her head upon her bosom, and expired. Her children, who were accustomed to see her occasionally take repose in this manner, could scarcely persuade themselves that she was not sunk in sleep: and it was not till after some time that they could be made to believe that it

was the sleep of death. Her remains were deposited at the family vault at Ealing. She had survived her husband some years.

The following, we believe, is a correct list of her various publications, although we are not certain if in strict chronological order. 1. "A little Spelling-book for young Children;" 2. "Easy Lessons; a Sequel to the above;" 3. "LXIV Prints taken from the Old Testament; with a Description, in a Set of easy Lessons;" 4. "LXIV Prints from the New Testament, and Description;" 5. "LXIV Prints of Roman History, with Description;" 6. "LXIV Prints of English History, with Description;" 7. "A Comment on Dr. Watts's Divine Songs for Children;" 8. "An easy Introduction to the Knowledge of Nature, and Reading the Holy Scriptures;" 9. "An Abridgment of Scripture History; consisting of Lessons from the Old Testament;" 10. "An Abridgment of the New Testament; consisting of Lessons composed chiefly from the Gospels;" 11. "A Scripture Catechism; containing an Explanation of the above Lessons in the Style of Familiar Conversation," in 2 vols. The four last articles were written originally for children in the lower classes of life; but they have been adopted into many schools and families, for the instruction of those of superior condition. 12. "An Attempt to familiarise the Catechism of the Church of England;" 13. "An Explanation of the Office of Baptism, and of the Order of Confirmation in the Common Prayer-book;" 14. The same, with "Questions for the Use of Teachers;" 15. "A Companion to the Book of Common Prayer; containing a Practical Comment on the Liturgy, Epistles, and Gospels." This work, though principally intended for young persons, has proved satisfactory to persons of maturer years. 16. The same in 2 vols. with "Questions for the Use of Teachers;" 17. "Sacred History, selected from the Scriptures, with Annotations and Reflections." This work is executed upon a peculiar plan, and was composed with a view of exciting in young minds an early taste for divine subjects, and of furnishing persons of maturer years, who have not leisure for the works of more voluminous commentators, with assistance in the study of the Scriptures. The historical events are collected from the various books of which the Sacred Volume is composed, and arranged in a regular series; many passages of the Prophetic writings, and of the Psalms, are interwoven with the respective parts

of the history to which they relate; and the whole illustrated by annotations and reflections, founded on the best authorities. 18. "Fabulous Histories; designed to teach the proper Treatment of Animals;" 19. "The Guardian of Education;" in 5 vols. 20. "Sermons for Family-reading, abridged from the works of eminent divines;" 21. "The Family Magazine," 3 vols. 12mo. Her character, her train of study and occupations, and her sentiments on many interesting topics, are amply illustrated in a work published since her death, and to which we are indebted for the above particulars, entitled "Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters, and Meditations and Prayers, selected from her Journal," 2 vols. 1814.[1]

TRIMNELL (Charles), successively bishop of Norwich and Winchester, was the son of the rev. Charles Trimnell, sometime fellow of New college, Oxford, whence he was ejected in 1648 by the parliamentary visitors, and was afterwards rector of Ripton Abbots in Huntingdonshire, where he died in 1702. Of a family of fourteen children, there survived him, 1. Charles, bishop of Winchester; 2. William, dean of Winchester; 3. Hugh, apothecary to the king's household; 4. David, archdeacon of Leicester, and chantor of Lincoln; 5 Mary, married to Mr. John Sturges, archdeacon of Huntingdon; 6. Anne, married to Mr. Alured Clarke of Godmanchester, in the county of Huntingdon; 7. Elizabeth, married to Dr. Henry Downes, bishop of Derry in Ireland; and 8. Catherine, married to Dr. Thomas Green, bishop of Ely.

Charles, the subject of this memoir, was born at Ripton-Abbots, Dec. 27, 1663, and in 1675 was admitted on the foundation at Winchester college, where his learning, morals, and respectful behaviour, recommended him to the notice of his superiors. In 1681 he removed from Winchester to New college, Oxford, to which, as the preacher of his funeral sermon says, he "brought more meekness and patience in the study of philosophy, than the generality of philosophers carry from it." In Jan. 1688 he was admitted master of arts, and in the same year appointed preacher at the Rolls chapel by sir John Trevor, master of the Rolls. In August 1689, he attended the earl of Sunderland and his lady in their journey to Holland; and,

[1] Life as above.

after their return home, continued with them at Althorp, as their domestic chaplain. In Dec. 1691 he was installed prebendary of Norwich. In 1694, he was presented by the earl of Sunderland to the rectory of Bodington in Northamptonshire, which he resigned two years after on being instituted to Brington, in which parish Althorp stands, a living of no greater value than Bodington, although he was desired to keep both. In 1698 he was installed archdeacon of Norfolk, and procured leave of his noble patron to resign the rectory of Brington (at a time, when the remainder of his income did not exceed two hundred pounds per ann.) in favour of Mr. Downes (afterwards bishop of Derry in Ireland) who had married one of his sisters. On July the 4th, 1699, he was admitted doctor in divinity. In 1701 and 1702, during the controversy that was carried on in the Lower House of Convocation, he wrote some pieces in defence of the rights of the crown, and the archbishop; as, 1. "A Vindication of the Proceedings of some Members of the Lower House of Convocation," 1701, 4to. 2. "The Pretence to enter the Parliament-Writ considered," 1701, 4to. 3. "An Answer to a third Letter to a Clergyman in defence of the entry of the Parliament-Writ," 1702, 4to. 4. "Partiality detected," &c. a large pamphlet.

About this time he was made chaplain in ordinary to queen Anne. In 1703 he was invited to appear as a candidate for the wardenship of New college in Oxford, by a great number of the fellows, who looked upon him as the fittest person to keep up that spirit of discipline and learning, which had been exerted, with the greatest credit and advantage to the college, under their late excellent warden Dr. Traffles. But, contrary to the hopes and expectations of his friends, the election was determined in favour of Mr. Brathwait. On this occasion, thirty-one voted for Mr. Brathwait, and twenty-nine for Dr. Trimnell; on which the scrutators declared Mr. Brathwait duly elected. But, according to the canon law, no man can vote for himself in an election *per scrutinium*; and it being found, that Mr. Brathwait's own vote had been given for himself, it was insisted upon, that Mr. Brathwait could not be duly elected, because he had but thirty good votes, which was not the *major pars præsentium* required by the statutes, there being sixty electors present. Upon this ground an appeal was made to the visitor, Dr. Mews, bishop of Winchester, against the validity of the election. One of the bishop's assessors

gave no opinion; and the other, sir John Cooke (dean of the Arches), was clearly of opinion, that the election was void, and thereby a devolution made to the bishop, who, in consequence of such devolution, might nominate whom he pleased; but he chose rather to pronounce the election valid, and Mr. Brathwait duly elected.

In 1705, having had no parochial duty for some years, he undertook the charge of St. Giles's parish, in the city of Norwich; and in October 1706 was instituted to St. James's, Westminster, on the promotion of Dr. William Wake to the bishopric of Lincoln. In January 1707, he was elected bishop of Norwich in the room of Dr. John Moore, translated to Ely, and was permitted to keep the rectory of St. James's with his bishopric for one year. In 1709 he published a charge to the clergy at his primary visitation, in which he spoke with great freedom against some prevailing opinions and practices, which he thought prejudicial to the true interest of the church of England in particular, and of religion in general. These opinions were, the "independence of the church upon the state; the "power of offering sacrifice," properly so called; and the "power of forgiving sins: "all of them," he says, "I am persuaded, erroneous, in the manner they have been urged, and no way agreeable to the doctrine of the church of England about them. The making more things follow our sacred function, than can fairly and plainly be grounded upon it, will never advance our character with wise and considering men, such as we should desire all men to be; but must be a real prejudice to us. Our pretending to an independent power in things within the compass of human authority; and a right to offer sacrifice properly speaking; and a commission to forgive sins directly and immediately; may, and will weaken the grounds and occasions of the reformation; and give our adversaries of the church of Rome, as well as others, great advantage against us; but can never, I am persuaded, advance the interest of the Christian religion in general, or of our church in particular." He added an Appendix to the charge in answer to some authorities that had been produced from ancient writers in favour of the independence of the church upon the state; which, he says, he did the rather, because he "thought the peace both of church and state more immediately concerned in it, and could not but apprehend mischief coming to both from a pretension so new among those who call

themselves members of the church of England: a church that has hitherto been as much distinguished, as it has been supported, by rejecting that claim." In a sermon preached in 1707 before the sons of the clergy, he had expressed himself in as strong a manner upon this subject, viz. "Let us take care that, while we maintain the distinction and dignity of our order, we do not suffer ourselves to be carried into a separate interest from that of those who are not of our order, or from that of the state. . . . . For we cannot pretend to be a separate body, without making the worst kind of schism, and the nearest to that which is condemned in scripture, that can be imagined: nor can any thing give greater advantage to those other schisms that disturb the peace of the church, than our dividing ourselves, in any degree, from the true interest of that government to which we belong." In his charge he censured a passage in favour of a proper sacrifice from Mr. Johnson's second part of the "Clergyman's Vade Mecum" (in the note upon the second apostolical canon), which Mr. Johnson defended in a postscript to a pamphlet called "The Propitiatory Oblation." The bishop replied, in vindication of what he had said on that subject; and afterwards inserted the substance of his Reply in the body of the second edition of his charge.

Besides the opinions that have been mentioned, he declared himself against the modern practice of using the bidding prayer before sermon, as not so agreeable to the nature of the service, the long and general practice of the church, or the design of the 55th canon. And he observed from authority, that "the bishops (Dr. Ravis and Dr. Fletcher) who drew up the 55th canon, always used a form of their own;" and that among the bishop of Lincoln's articles of inquiry at his visitation in 1641, are these; "Do you know of any parson, vicar, or curate—— that never pray before their sermons, but bid the people pray? or use any other new and voluntary rite or ceremony not warranted by law? You are to present them."

In 1710 he printed a speech made in the House of Lords in support of the second article of the impeachment of Dr. Sacheverel, for "suggesting and maintaining that the toleration granted by law is unreasonable, and unwarrantable, &c." Bishop Trimnell was considered as of whig principles, and when he preached the 30th of January sermon in 1711, before the House of Lords, his sentiments, which are said to have been more moderate than usual at that

time, gave so much offence, that no motion was made in the House for the usual compliment of thanks. This occasioning much animadversion, and affording many conjectures which were unfavourable to him, he printed the discourse. He published also, from 1697 to 1715, fourteen other occasional sermons.

Soon after the accession of George I. he was made clerk of the closet to his majesty, in which office he continued until his death. In August 1721 he was translated to the bishopric of Winchester; and in the same year elected president of the corporation of the sons of the clergy. After suffering long by a weak constitution, he died at Farnham castle, Aug. 15, 1723, leaving no issue. By his first wife, Henrietta Maria, daughter of Dr. William Talbot, then bishop of Oxford, and afterwards of Durham, he had two sons, who died in their infancy. This lady died in 1716, and in 1719 he married Mrs. Elizabeth Taylor, widow of Joseph Taylor, of the Temple, esq. and sister of sir Rowland Wynne, of Nostell, in Yorkshire, bart. who survived him. He was interred in Winchester cathedral, under a black marble stone, with a Latin inscription.

Mr. Archdeacon Stephens, rector of Drokinsford, in Hampshire, preached his funeral sermon in Winchester cathedral. In that sermon, and other authorities, his character is thus given: "He had a very serious and devout turn of mind, and performed the duty of every station with the greatest exactness, notwithstanding the weakness of a constitution broken, in the early part of life, by long and frequent fastings, and too diligent an application to his studies. But this had no effect upon his mind, which was calm and composed at all times. The uneasiness he suffered from an ill habit of body, never made him uneasy to others. He was of a very affectionate, meek, and gentle nature; and though he had a good deal of warmth in his temper, he subdued it so effectually by reflection and habit, that he was hardly ever seen in a passion; but behaved in all the private, as well as public circumstances of life, with great moderation and firmness of spirit. He was a lover of peace and order, both from judgment and inclination; and, being a most sincere friend to the church of England, he constantly avowed those principles of toleration and indulgence, which make that church the glory of the reformation.

"There are letters extant, by which it appears, that he was very diligent in examining the arguments urged on both sides, before he took the oaths to king William and queen Mary, which he religiously observed by a steady and uniform attachment to the Revolution-interest, as long as he lived. No man ever supported the character of a bishop with greater dignity and authority, and yet no one was ever more beloved by the clergy of both his dioceses; for he was very courteous and obliging, and easy of access to all, and had a strict regard to those parts of behaviour which are most suitable to the profession of a minister of the gospel. His rebukes' were conveyed in few words, and those delivered with a sort of uneasiness for the necessity of them: but although they were few, and smoother than oil, yet were they very swords; for to an understanding heart they seemed to receive an aggravation of anger, from that very meekness which endeavoured to soften them. He was of a temper incapable of soliciting favours for himself, or his nearest friends, though he had the tenderest affection for them. He was very much displeased at the appearance of an importunate application in others, and always avoided it in his own conduct. And notwithstanding all his relations have prospered very much in the world by his means, their success has been owing rather to the credit and influence of his character, than any direct applications made by him. The nobleness of his mind appeared in many other instances; in his candour and generosity of spirit, and contempt of money; of which he left so many marks in every place where he lived, that he had neither ability, nor occasion, to perpetuate his memory by any posthumous charities. He did not consider his revenue as designed for the private advantage of a family; but as a trust or stewardship, that was to be employed for the honour of his station; the maintenance of hospitality; the relief of the poor; the promoting a good example amongst his clergy; and the general encouragement of religion and learning.

"He was not less qualified for his high station by his abilities than his conduct; for he had an excellent turn for business, and a quick apprehension. He was very well versed in the divinity controversies, and immediately discerned the point on which the dispute turned, and pared off all the luxuriancies of writing. He had read the ancients with great exactness; and, without quoting, often

mingled their finest notions with his own discourse, and had a particular easiness and beauty in his manner of conversing, and expressing his sentiments upon every occasion. With his other excellencies he had acquired a thorough knowledge of mankind; which, being adorned by an affable and polite behaviour, gained him the general esteem of the nobility and gentry. His known penetration and judgment recommended him so strongly to the favour and confidence of those who were at the head of affairs in the latter part of his life, that he was chiefly, if not solely, advised with, and entrusted by them, in matters which related to the filling up the principal offices in the church. And, though he enjoyed as much of this power as any clergyman has had since the reformation, he raised no public odium or enmity against himself on that account; because his silence, moderation, and prudence made it impossible for any one to discover the influence he had, from his conversation, or conduct; a circumstance almost peculiar to him. He was too wise a man to increase the envy, which naturally attends power, by an insolent and haughty behaviour; and too good a man to encourage any one with false hopes. For he was as cautious in making promises, as he was just in performing them; and always endeavoured to soften the disappointments of those he could not gratify, by the good-nature and humanity, with which he treated them. These separate characters (rarely blended together) of an excellent scholar, and a polite, well-bred man; a wise and honest statesman, and a devout, exemplary Christian, were all happily reconciled in this most amiable person; and placed him so high in the opinion of the world, that no one ever passed through life with more esteem and regard from men of all dispositions, parties, and denominations."[1]

TRINCAVELLI (VICTOR), an eminent physician, but principally deserving notice as the editor of some of the first editions of the classics, was born at Venice in 1496. He began his medical studies at Padua, and went afterwards to Bologna, where he became so distinguished for his knowledge of the Greek language, that the professors of the university would often consult him on difficult passages, and he was honoured by the name of the "Greek

[1] Gen. Dict.—Biog. Brit. Supplement.—Burnet's Own Times.—Nichols's Atterbury, &c.

scholar." After remaining seven years at Bologna, he returned to Padua to take his doctor's degree, and then to Venice, where, his character preceding him, he was appointed successor to Sebastian Fuscareni in the chair of philosophy. His time was tehn divided between his lectures, his private studies, and his practice as a physician. The latter was so extensive as to bring him annually about three thousand crowns of gold. In 1551 he was appointed successor to John Baptist Monti, in the medical professorship at Padua, and exchanged the profits of his practice for a salary of 950 crowns, which the senate afterwards increased to 1600. While professor here, he was the first who lectured on Hippocrates in the original language. Finding the infirmities of age approach, he resigned his office, and returned to Venice, where he died in 1568, in the seventy-second year of his age.

His medical writings, most of which had been published separately, were printed together in 2 vols. fol. at Leyden, in 1586 and 1592, and at Venice in 1599. He was editor of the following principes editiones; 1. "Themistii Orationes," 1534, fol. 2. "Joannes Grammaticus Philoponus," 1534, fol. 3. "Epicteti Enchiridion, cum Arriani comment," 1535, 8vo. This was the first edition with Arrian. 4. "Hesiod," 1536, 4to. The scholia and text of this edition have formed the basis of every subsequent one. Trincavelli also published editions of Stobæus and other Greek writers.[1]

TRISSINO (John George), an Italian poet, who endeavoured to reform the style of his country, was born at Vicenza, July 3, 1478, and was descended from one of the most ancient families of that place. It has been said that it was late in life before he began his studies, but as the same writer who gives us this information, adds that upon his father's death, when he was only seven years old, he applied to them with spirit, it is evident he could not have lost much time. He was first educated at Vicenza, under a priest named Francis Gragnuola, and afterwards at Milan under the celebrated Demetrius Chalcondyles. To the memory of this last master, who died in 1511, Trissino erected a monument in the church of St. Mary at Milan, or as others say, in that of San Salvador, with an

[1] Eloy, Dict. Hist. de Medecine.—Mangeti Bibl. Med.—Harwood and Dibdin's Classics.

inscription. From the Greek and Latin language, he proceeded to the study of mathematics, architecture, natural philosophy, and other branches which form a liberal education. In 1503 he married; and with a view to domestic happiness and literary retirement, went to reside on one of his estates, for he was left very opulent, at Criccoli on the Astego. Here he built a magnificent house, from his own design, on which he employed one of his pupils in architecture, the afterwards justly celebrated Palladio.

Trissino lived very happily in this retreat, cultivating the arts and sciences, and especially poetry, for which he had an early taste, until his tranquillity was disturbed by the death of his wife, who left him two sons, Francis and Julius. He now left Criccoli, and to dissipate his grief by change of scene, went to Rome. It was perhaps with the same view that he endeavoured to amuse himself by writing his "Sophonisba," the first tragedy of modern times in which appeared some traces of ancient style and manner. Leo X. who had received Trissino with respect, and even friendship, intended to have this tragedy represented with great magnificence, but it does not seem certain that it was so acted. In the mean time Leo perceived in the author talents of a graver kind, which he might employ with advantage. He accordingly sent him on some important diplomatic business to the king of Denmark, the emperor Maximilian, and the republic of Venice about 1516. In these respective courts, Trissino gained great credit, and during the intervals of his employments, formed connexions with the eminent men of all ranks who adorned the court of Leo.

After the death of this pontiff he returned to his own country, and married a relation, Blanche Trissina, by whom he had a third son, Ciro; but Leo's successor, Clement VII. soon recalled him to Rome, and gave him equal proofs of his esteem and confidence, by sending him as his ambassador to Charles V. and to the senate of Venice. Some of his biographers say that he was created a knight of the golden fleece, either by Charles V. or by Maximilian, but Tiraboschi thinks that he never was admitted into that order, although he might have permission to add the fleece to his arms, and even take the title of chevalier. Voltaire's blunders about Trissino are wholly unaccountable. He makes him archbishop of Benevento at the time he wrote his tragedy; and having this probably pointed out to him,

he endeavoured to correct the error by asserting in a subsequent publication that *bishop* Trissino, by the advice of the archbishop of Benevento, chose Sophonisba for a subject, although Trissino never was either bishop or archbishop, nor an ecclesiastic of any rank.

Trissino now retired to Vicenza in order to compose at more leisure a poem of which, many years before, he had laid the plan; but his peace was at this time interrupted by domestic dissentions, in consequence of which he had scarcely afterwards a happy moment. The eldest of his two sons by his first wife, died, and Julius, the second, had conceived an aversion to his step-mother on account of the preference which his father seemed to give to her son Ciro. Mutual irritation ended in Trissino's resolving to disinherit Julius and settle all upon Ciro, and in Julius threatening to commence a suit at law for the recovery of his mother's fortune. To add to Trissino's distress, his wife Blanche died in 1540, on which he disposed of her son in marriage, and went again to Rome in hopes of tranquillity. There he remained some years, and finished and published his great poem, "Italia liberata da Gothi." In the mean time his son Julius was carrying on the law-suit at Venice, and was supported in it by his mother's relations. This obliged Trissino to go thither in 1548, although so much afflicted by the gout, as to travel on a litter. From Venice he went to Vicenza, where he found that Julius had begun to take possession of all his property, and he was so much enraged at this conduct, as to make a will in which he totally disinherited his unnatural son. Julius, more irritated than ever, carried on his law-suit, and having obtained a decision in his favour, without ceremony took possession of his father's house and the greater part of his goods. Trissino now returned to Rome, bidding an eternal adieu to his country, in some Latin verses, in which he said, "he would go to some country under another climate, as he had been defrauded of his paternal mansion, and as the Venetians had encouraged that fraud by a cruel sentence," &c. &c. He did not, however, long survive this latter disappointment, but died at Rome about the end of 1550, in the seventy-second year of his age.

Trissino has the credit of having first discarded the shackles of rhyme, and employed the *versi sciolti*, or blank verse of the Italians. This he first tried in his "Sophonisba," and afterwards in his "Italia liberata," the subject

of which was the liberation of Italy from the Goths by Belisarius; and it was his design to exhibit in this poem, which consists of twenty-seven books, a specimen of the true epic, as founded on the example of Homer, and confirmed by the authority of Aristotle: but into the merits of this poem it is not necessary to enter so minutely as Ginguené has done, since it seems universally acknowledged that of all the attempts at epic poetry which had hitherto appeared, the "Italia liberata" may be considered as the most insipid and uninteresting; nor from the time it first appeared, in 1547-8, was it ever reprinted until the Abbate Antonini gave an edition of it in 1729, 3 vols. 8vo, and in the same year it appeared in the collected works of the author, Verona, 2 vols. folio. In this collection, besides his epic poem and the tragedy already mentioned, are, a comedy from Plautus, called "I Simillimi;" lyric poems, both Latin and Italian; and various prose treatises, almost all on grammar and on the Italian language. As most of the great poets of his time wrote an "Art of Poetry," we find accordingly among Trissino's works an attempt of this kind, "Della Poetica," which was originally published in 1529.[1]

TRISTAN L'HERMITE (FRANCIS), a French poet and dramatic writer, was born in the castle of Souliers, in the province of la Marche, in 1601. When attached to the household of the marquis de Verneuil, natural son of Henry IV. he fought a duel, in which his antagonist, one of the guards, was killed, and fled for some time to England. Returning to Poitou, he found friends who obtained his pardon from Louis XIII.; and Gaston of Orleans made him one of his gentlemen in ordinary. His life became then divided between poetry, gallantry, and gaming, and he experienced all the reverses and vicissitudes to which such a life is exposed, many of which he had alluded to in his "Page disgracie," a romance published in 1643, 4to. He wrote much for the stage, and was seldom unsuccessful. His tragedy of "Mariamne" still keeps his reputation alive, although it was fatal to the actor, Mondori, who performed the character of Herod, and died of violent exertion. Tristan was admitted into the French academy in 1649, but always lived poor. He died Sept. 7, 1655, in the fifty-fourth year of his age. His dramas and other poems were printed in 3 vols. 4to.

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Roscoe's Leo.

There were two others of this name: JOHN BAPTIST TRISTAN L'HERMITE SOULIERS, who was gentleman of his majesty's bedchamber, and brother to the preceding. He was author of the genealogies of several families; "L'Histoire généologique de la Noblesse de Touraine," 1669, fol.; "La Toscane Francoise," 1661, 4to; "Les Corses Francoise," 1662, 12mo; "Naples Francoise," 1663, 4to, &c. containing the history of such persons in those countries as have been attached to France. There was also JOHN TRISTAN, son of Charles Tristan, auditor of accounts at Paris. He attached himself to Gaston of France, duke of Orleans, was well skilled in antiquity and medals, and published a "Historical Commentary on the Lives of the Emperors," 1644, 3 vols. fol. a work full of curious observations; but Angeloni and father Sirmond found several faults in it, which Tristan answered with great asperity. He was living in 1656.[1]

TRITHEMIUS (JOHN), a celebrated abbot of the Benedictine order, and one of the most learned men in the fifteenth century, was born February 1, 1462, at Tritenheim, in the diocese of Treves. After finishing his studies he took the Benedictine habit, and was made abbot of Spanheim in the diocese of Mentz, in 1483, which abbey he governed till 1506, and resigned it to be abbot of St. James at Wirtzberg. He died Dec. 13, 1516. Trithemius was well acquainted both with sacred and profane literature, and left various works, historical and biographical, among which the principal are, a treatise "On the illustrious ecclesiastical Writers," Cologn, 1546, 4to; in this book he gives some account of 870 authors; another "On the illustrious Men of Germany;" and a third on those of the "Benedictine Order," 1606, 4to, translated into French, 1625, 4to; six books "On Polygraphy," 1601, fol. translated into French; a treatise "On Steganography," i. e. the various methods of writing in cyphers, 1621, 4to, Nuremberg, 1721. There is a scarce book on this work, attributed to Augustus, duke of Brunswick, entitled "Gustavi Seleni Enodatio Steganographiæ J. Trithemii," 1624, fol. There are also various "Chronicles," in "Trithemii Opera historica," 1701, fol. 2 vols. published by Freher, to which we may add his works on religious subjects, 1605, fol. "Annales

[1] Moreri.—Gen. Dict.—*Dict. Hist.*

Hirsaugienses," 2 vols. folio, a curious and important work, and others.[1]

TRIVET (NICOLAS), a Dominican friar, son of sir Thomas Trivet, lord chief justice, was author of the "Annales 6. Regum Angliæ," published by Mr. Ant. Hall, of Queen's college, Oxford, in 1719, 2 vols. 8vo. He lived in the reigns of Edward I. II. III. and died in 1328. Bishop Nicolson says that an excellent copy of his history, which John Pits subdivides into three several treatises, was in his time in the library of Merton college, Oxford, "whence several of our most eminent antiquaries have had very remarkable observations." It is in French, and bears the title of "Les Gestes des Apostoiles, or the popes, empereurs, et rois;" but this must be a different work from the former. Trivet left many other MSS. on various subjects of philosophy and theology, a commentary on Seneca's Tragedies, &c. He was educated at Oxford, and esteemed one of the ornaments of the university in his time.[2]

TROGUS (POMPEIUS), a Latin historian, was born in the country of the Vocontian Gauls, in Gallia Narbonensis, and lived in the reign of Augustus, about the beginning of the Christian æra. His father enjoyed a situation under the emperor. We know, however, nothing of the personal character of Trogus, nor should have heard of his name had not Justin made an abridgment of his "Universal History," comprized in forty-four books; the editions of which are noticed in our account of that classic.[3]

TROMMIUS (ABRAHAM), a learned protestant divine, was born at Groningen in 1633, and studied the classics, belles lettres, philosophy, and theology in that university, under Desmarets, Alting, and other eminent professors. He travelled afterwards through Germany and Switzerland, and studied Hebrew under Buxtorf. He then visited France and England, and on his return was appointed curate or minister, in the village of Haren, where he remained until 1671, when he was invited to be pastor at Groningen. In this office he continued forty-eight years, and died in 1719, aged eighty-six. In his eightieth year he was created doctor in theology at Groningen, as a testimony of respect on the part of the university. John Martinius, of Dantzick, having begun a Concordance of the

[1] Niceron, XXXVIII.—Freheri Theatrum.—Dupin.
[2] Leland.—Bale.—Tanner.—Nicolson's Hist. Library.
[3] Vossius Hist. Lat.—Fabric. Bibl. Lat.

Old Testament, in Flemish, Trommius completed it, and published it at Amsterdam, 1685—1692, 2 vols. folio. He also published a Greek Concordance of the Septuagint. He had made preparations and corrections for a second edition of the Flemish Concordance, but did not, we presume, finish it, as it has never been printed.[1]

TROMP (MARTIN HAPPERTZ VAN), a celebrated Dutch admiral, who is mentioned in our account of De Ruyter, was born at the Brille, in Holland. He rose in the naval service by his merit, after having distinguished himself on many occasions, especially at the famous engagement near Gibraltar in 1607. He was accounted one of the greatest seamen that had till that time appeared in the world; and was declared admiral of Holland, by the advice of the prince of Orange. He in that character defeated a large Spanish fleet in 1630, and gained upwards of thirty victories, of more or less importance, at sea; but was killed when under deck in an engagement with the English, in 1653. The States General caused medals to be struck to his honour, and lamented him as one of the greatest heroes of their republic. It is said that in the midst of his greatest glory, he was modest and unassuming, and never arrogated a higher character than that of a burgher, and that of being the father of the sailors. His second son, Cornelius, who died in 1691, was also a brave officer, and signalized himself in various naval engagements.[2]

TRONCHIN (THEODORE), the first of a considerable family of learned men in Geneva and France, was born at Geneva, April 17, 1582, whither his father had fled on account of religion, and narrowly escaped from the massacre of the protestants in 1572. He was then at Troyes, in Champagne, and escaped by means of a priest, his friend and neighbour, who concealed him in his house. He intended to go into Germany, and only to pass through Geneva; but he remained there by the advice of an acquaintance, obtained the freedom of the city, and soon after was admitted into the council of two hundred in acknowledgment of some services which he had done the State during the war with the Duke of Savoy.

His son, Theodore, was educated, by the advice of Beza, who was his godfather, and he made a vast progress in learning. The testimony which was given him in 1600,

[1] Moreri.—Le Long Bibl. Sacra. [2] Moreri.—Dict. Hist —Univ. Hist.

when he went to see foreign universities, represents him as a person of very great hopes. He confirmed this character among all the learned men under whom he studied, or with whom he became acquainted during the course of his travels, and these comprized most of the eminent men on the continent and in England. He returned to Geneva in 1606, and gave such proofs of his learning that he was the same year chosen professor of the Hebrew language. In 1607 he married Theodora Rocca, a woman of great merit in all respects, sister to the first syndic of the commonwealth, and grand-daughter to the wife of Theodore Beza, at whose house she had been educated, and whose god-daughter she was. He was chosen minister in December 1608, and created rector of the university in 1610. In 1614 he was requested to read some lectures in divinity besides those on the Hebrew language, on account of the indisposition of one of the professors; and when the professorship of divinity became vacant in 1618, he was promoted to it, and resigned that of Hebrew. The same year he was appointed by the assembly of pastors and professors to answer the Jesuit Coton, who had attacked the French version of the Bible in a book entitled "Geneve Plagiaire." This he did in his "Coton Plagiaire," which was extremely well received by the public. At the same time he was sent with Diodati from the church of Geneva to the synod of Dort, where he displayed his great knowledge in divinity, and a moderation which was highly applauded. He had permission to go to the duke of Rohan for some months in 1632, and fully answered the expectation of that nobleman, who shewed him afterwards great esteem, which he returned by honouring the duke's memory with an oration, which he pronounced some days after the funeral of that great man in 1638. He carried on a very extensive correspondence in the reformed countries, where he gained the friendship of the most learned men, and of several princes and great lords. He had much facility in composing orations and Latin verses, and his conversation was highly instructive, for he had joined to the study of divinity and of several languages, the knowledge of the law, and of other sciences, and of sacred and profane history, especially with regard to the two last centuries, particulars of which he frequently introduced, and applied when in company. In 1655 he was appointed by the assembly of pastors to confer and concur with John Dury in the affair of the reunion between

the Lutherans and the reformed, on which subject he wrote several pieces. He died of a fever on the 19th of November, 1657, having survived all the foreign divines who were present at the synod of Dort. He was an open and sincere man, zealous for religion and the service of the churches, a great enemy to vices, though very mild towards persons. His advice was highly esteemed both for the civil government, and in the two ecclesiastical bodies, and by strangers, a great number of whom consulted him. He left, among other children, Lewis Tronchin, who was a minister of the church of Lyons, and was chosen four years after to fill his place in the church and professorship of divinity at Geneva. He died in 1705. He was esteemed one of the ablest divines of his time, and a man of great liberality of sentiment. He was well known to, and corresponded with our archbishops Tillotson and Tenison, and the bishops Compton, Lloyd, and Burnet, who gives him a very high character in his Tour through Switzerland.[1]

TRONCHIN (THEODORE), a celebrated physician, was apparently the grandson of Lewis Tronchin, and was born at Geneva in 1709. His father, John Robert Tronchin, having lost his property in the fatal Mississippi speculation, Theodore left home at the age of eighteen, and came to England to lord Bolingbroke, to whom he is said to have been related, we know not in what degree; but Bolingbroke had it not in his power to do much for him, and he went to Holland to study chemistry under Boerhaave, whose work on that subject had engaged his attention, and made him desirous of seeing the author. Boerhaave is said to have soon distinguished Tronchin from the general mass of his pupils, and in 1731 advised him to settle at Amsterdam, where he introduced him to practice, and in a short time Tronchin was at the head of the physicians of Amsterdam. But having married a young lady of the family of the celebrated patriot De Witt, he fancied that the name would be disgraced by his accepting a place at court, and therefore he refused that of first physician to the stadtholder, and quitting Amsterdam when the stadtholderate was made hereditary, returned to Geneva, where he could live in a pure republic. Here the council gave him the title of honorary professor of medicine, but no duties were attached to it. It was not his intention, however, to be idle, and he

[1] Gen. Dict.—Chaufepie, who has a prolix life of Lewis Tronchin.

gave lectures on the general principles of medicine, in which he endeavoured to free the science from rooted prejudices and false theories. In 1756 he was called to Paris to inoculate the children of the duke of Orleans. He had introduced this practice both in Holland and at Geneva, and, in the former at least, without almost any opposition; and the success he had in his first trial in France, on these princes of the blood, having contributed not a little to his celebrity, he rose to the highest honours of his profession, and acquired great wealth. In 1765 he was invited to Parma to inoculate the royal children of that court. Although averse to accept any situations which might form a restraint upon his time or studies, he consented to the title of first physician to the duke of Orleans, and in 1766 fixed his residence at Paris. The arrival of an eminent physician in Paris is always accompanied by a revolution in practice. Tronchin brought with him a new regimen, new medicines, and new methods of cure, and many of them certainly of great importance, particularly the admission and change of air in sick rooms, and a more hardy method of bringing up children; he also recommended to the ladies more exercise and less effeminacy in their modes of living and in diet. His prescriptions were generally simple; but perhaps his fame was chiefly owing to his introducing the practice of inoculation, which he pursued upon the most rational plan. In all this he had to encounter long established prejudices, and being a stranger, had to contend with the illiberality of some of the faculty, obstacles which he removed by a steady, humane course, and his frequent success completed his triumph. He was in person a fine figure; there was a mixture of sweetness and dignity in his countenance; his air and external demeanour inspired affection, and commanded respect; his dress, voice, and manner, were graceful and pleasing: all which no doubt gave an additional lustre to his reputation, and perhaps an efficacy to his prescriptions. His extensive practice prevented his writing or publishing more than a few papers on some medical cases, one "De colica pictorum," 1757, 8vo. He also prefixed a judicious preface to an edition of "Oeuvres de Baillou," 1762. This eminent practitioner died Nov. 30, 1781. He was at that time a citizen of Geneva, a title of which he was very proud, a member of the nobility of Parma, first physician to the duke of Orleans, and to the infant duke of Parma, doctor of medicine of the universi-

ties of Leyden, Geneva, and Montpellier, and a member of the academy of sciences of Paris, of that of surgery, of the Royal Society of London (elected 1762), and of the academies or colleges of Petersburgh, Edinburgh, and Berlin.[1]

TROTTER, Catherine. See COCKBURN.

TRUBERUS (Primus), celebrated for his learned translations, was born in 1508. He was first a canon of Laybach, and began in 1531 to preach publicly in the cathedral of that city Luther's doctrine concerning the sacrament in both kinds; and to approve the marriage of priests; so that he embraced Luther's party, and left Carniola to retire into the empire, where the town of Kempson chose him for their pastor. He preached there for fourteen years, and acquired much fame by his translations. He translated into the Carniolan tongue, in Latin characters, not only the Gospels, according to the version of Luther, with his catechism, but also the whole New Testament, and the Psalms of David in 1553. At length the States of Carniola recalled him home. He translated also into his mother tongue the confession of Augsburgh, and Luther's German sermons. Herman Fabricius Mosemannus thus notices Truber's translation, with the addition of some other particulars: "John Ungnad baron of Sonneck in Croatia, at the time of the Augsburgh confession, caused the Bible to be translated into the Sclavonian language at Aurach in the duchy of Wirtembergh. In this translation he employed three learned Sclavonians; the first was named Primus Truber, the second Anthony Dalmata, and the third Stephen Consul. But these books were seized on the road, and are still shut up in casks at Newstad in Austria. The character is altogether singular, almost resembling an Asiatic or Syriac character, with pretty large and square letters. A copy of this Bible may be seen in the library of the landgrave of Hesse. There are also some copies of it to be met with in Sclavonia." These Bibles are without doubt printed in Cyrillic characters. Truber was banished Carniola a second time, and died June 29, 1586. The same year, in a letter he wrote to the deputies of Carniola, he subscribes himself "Primus Truber, formerly canon in ordinary, called and confirmed at Laybach, pastor at Lack, at Tuffer near Ratschach, and at St. Bartholomew's field, chaplain at S. Maximilian of Cilly, Sclavonian preacher at

[1] Eloges des Academiciens, vol. II.

Trieste, and after the first persecution preacher at Rosemburgh on the Tauber, pastor at Kempten and at Aurais, afterwards preacher to the States of Carniola, and at Rubia in the county of Goergh, and after the second persecution pastor at Cauffen, and now at Deredingen near Tubingen."[1]

TRUBLET (Nicholas Charles Joseph), a French abbé of temporary fame, but who is upon the whole rather faintly praised by his countrymen, was born at St. Malo in Dec. 1697. He was related to the celebrated Maupertuis, who dedicated the third volume of his works to him. His first appearance as an author was in 1717, in his twentieth year, when he published in the French "Mercure," his "Reflections on Telemachus," which served to introduce him to La Motte and Fontenelle, who became afterwards not only the objects of his constant esteem, but of a species of idolatry which exposed him to the ridicule of the wits of his day. There are no memoirs of his education and early progress, but it appears that he was treasurer of the church of Nantes, and afterwards archdeacon and canon of St. Malo. For some time he lived in intimacy with cardinal Tencin, and visited Rome with him, but having no inclination to a life of dependence, whatever advantages it might bring, he returned to Paris, and employed his time in literary pursuits. His irreproachable conduct and agreeable manners procured him very general esteem as a man, but as a writer he never ranked high in the public opinion, and although very ambitious of a seat in the French academy, he did not reach that honour until 1761. About six years afterwards he retired to his native place, where he died in March 1770. His principal works were, 1. "Essais de litterature et de morale," 4 vols. 12mo, which have been often reprinted and translated into other languages. These essays, although the author was neither gifted with the elegance of La Bruyere, nor with the penetration of La Rochefoucault, contain much good sense and knowledge of books and men. 2. "Panegyriques des Saints," a work feebly written, but to which he prefixed some valuable reflections on eloquence. It was in this work he incurred the displeasure of Voltaire. He in general disliked the poetry of his country, and had not only the courage and imprudence to say that he thought it in general monotonous, but that he was unable to read even the

[1] Gen. Dict. art. Dalmantin.—Melchior Adam.—Freheri Theatrum.

"HENRIADE" of Voltaire without yawning. Voltaire resented this in a satire, entitled "Le Pauvre Diable," but afterwards became reconciled to the abbè. 3. "Memoires pour servir a l'histoire de Messieurs de la Motte et de Fontenelle," Amst. 1761. He was a contributor also to the "Journal des Savans," and to the "Journal Chretien," which was established in defence of religion against the infidel writers of that time.[1]

TRUMBULL, or TRUMBAL (WILLIAM), an estimable and upright statesman, was born at Easthampsted in Berkshire in August 1638. He was the eldest son of William Trumbull, esq. a justice of peace in Berkshire, and grandson of another William Trumbull, who was agent and envoy from James I. to the archduke Albert at Brussels, from 1609 to the end of 1625. This great man, for such he appears to have been, made a large collection of letters, memoirs, minutes, and negociations, of all the men of note in his time, with whom he entertained a constant and familiar correspondence. These documents, which are, or were lately, in the gallery at Easthampsted park, sufficiently show his care, industry, vigilance, and sufficiency, in the employment he served; and he appears to have been the family pattern and model which sir William Trumbull, the subject of our memoir, had in his eye, and spurred him on to an imitation of those virtues which, if they appeared so bright in the grandfather, shone forth in much greater lustre and perfection in the grandson.

Mr. Trumbull was educated partly at home and partly at Oakingham school, to which he was sent in 1649. In 1654 he was admitted a gentleman commoner, under Mr. T. Wyat, in St. John's college, Oxford, but removed three years after to All Souls, on being chosen a fellow. In 1659, he went out bachelor of laws. In 1664 he began his travels through France and Italy, and lived there with the lords Sunderland, Godolphin, and the bishop of London, Dr. Compton. In 1666 he returned to college, and the following year practised as a civilian in the vice-chancellor's court. From some MS memorandums of his life written by himself, it appears that about this time he conducted an appeal to the lord chancellor Clarendon, and carried a point respecting the non-payment of fees for his doctor's degree,

[1] Eulogy by D'Alembert.—Dict. Hist.—Le Necrologie des Hommes Celebres, pour annee 1771.

by which he gained great credit, and all the business of the vice-chancellor's court. In July of this year, 1667, he took the degree of LL. D. and in Michaelmas term, 1668, was admitted of Doctors' Commons, after which he says he attended diligently the courts, and took notes.

In 1670 he married a daughter of sir Charles Cotterell, and the same year his father settled upon him the yearly sum of 350*l.* which, he adds, sharpened his industry in his profession. In 1672, some deaths and promotions contributed to increase his practice, now worth 500*l.* per ann.; and about the same time he got the reversion of the place of clerk of the signet on sir Philip Warwick's death, which happened in 1682. In the following year, began his career of public employment, by his accompanying lord Dartmouth to Tangiers. In this expedition he was appointed judge advocate of the fleet, and commissioner for settling the properties of the leases of houses, &c. at Tangiers, between the king and the inhabitants. For this service we should suppose he was not very amply remunerated, as he makes here a remark on "the great difference between the value of assistance when wanted, and after it is given and done with." In November he returned, and resumed his profession in Doctors Commons; and about the same time, refused the place of secretary of war in Ireland.

In 1684, he was presented to the king by lord Rochester, and received the honour of knighthood; and was also made clerk of the deliveries of the ordnance stores, a place worth 300*l.* a year. In 1685, he was appointed envoy extraordinary at the court of France, against his inclination; but the king (James II.) insisted upon it, and gave him a pension of 200*l.* a year, in lieu of his place of clerk of the deliveries, which he could not hold with his appointment as envoy. His conduct in this office does him much credit. Being in France when the Protestants were persecuted in consequence of the revocation of the edict of Nantz, he remonstrated against it, and spoke his opinion with a freedom which was not very acceptable, either at the court where he was, or that from which he came; and when he found his remonstrances in vain, he took every method he could, by his privilege, to harbour many of the persecuted Protestants, and assisted them in recovering their effects, and conveying them to England. It was probably on this account that he was re-

called in 1686, and, as his services were too valuable to be laid aside, the king appointed him ambassador extraordinary to the Ottoman Porte; and before he embarked, the Turkey-company presented him with a gold cup, value sixty pounds. He was continued in this embassy by William III. and remained there until 1691. He then returned from Constantinople, principally by land. In 1694 and 1695 he was advanced to be one of the lords of the treasury, a member of the privy-council, and principal secretary of state. He was also governor of the Turkey-company: and had been several times member of parliament, and once represented the university of Oxford. His opportunities to acquire diplomatic knowledge, and to understand the intrigues of negotiation, induced him once to say to king William, "Do not, Sir, send embassies to Italy, but a fleet into the Mediterranean."

In 1697, he resigned all his employments, and retired to East Hampsted, where he died December 14, 1716, and was buried in East Hampsted church. It was in this retirement that, in 1705, he became acquainted with Pope *, who then lived at Binfield. Pope informed Mr. Spence, that he "loved very much to read and talk of the classics in his retirement. We used to take a ride out together three or four days in the week, and at last almost every day." His letters to Pope breathe an air of uncommon good temper, good sense, candour, and tranquillity of mind. They evince the scholar, the man of taste, and the gentleman, mixed with the clearest sense of propriety. It appears that sir William was the very first person that urged Pope to undertake a translation of the Iliad. Besides these letters in Pope's Works, several written by him while he was ambassador in France, are preserved in the paper-office, and extracts from others have been printed by sir John Dalrymple. His well-written character of sir William Dolben, archbishop of York, we have already given in our account of that prelate. We ought not to omit, that he had been a friend and patron to Dryden, who, in the postscript to his Virgil, pays him a very elegant compliment: "If the last Æneid shine among its fellows, it is owing to the commands of sir William Trumbull, one of the principal secretaries of state, who recommended it as

* Pope's epitaph on sir William Trumbull may be seen in his Works; but was never placed on his monument, as some have asserted.

his favourite to my care; and for his sake particularly I have made it mine. For who would confess weariness when *he* enjoined a fresh labour? I could not but invoke the assistance of a muse for this last office:

"Extremum hunc, Arethusa,———
——— neget quis carmina Gallo?"

Sir William Trumbull's first wife dying in 1704, he married Judith, daughter of Henry Alexander, fourth earl of Sterling, by whom he had a son of his own names who died in 1760, and whose daughter and sole heir married the hon. colonel Martin Sandys. Sir William had a brother, the rev. Dr. Charles Trumbull, who died Jan. 8, 1724. He was rector of Stystead in Essex, and Hadley in Suffolk, and chaplain to archbishop Sancroft, but quitted these livings at the Revolution.[1]

TRYE (Charles Brandon), a learned surgeon, and senior surgeon of the county-infirmary, Gloucester, was descended from the ancient family of Trye, of Hardwick, co. Gloucester, and was born Aug. 21, 1757. He married Mary, elder daughter of the rev. Samuel Lysons, rector of Rodmarton, by whom he left three sons and five daughters; and was consequently related to the two celebrated antiquaries. In 1797, he succeeded to a considerable estate; consisting of the manor, advowson, and chief landed property in the parish of Leckhampton, near Cheltenham, under the will of his cousin, Henry Norwood, esq. whose family had possessed them for many generations.—This gentleman will be long regretted, not only as a surgeon, but as a man extremely useful in various undertakings of national concern, such as rail-roads, canals, &c. in the planning of which he evinced great genius. As a surgeon, his practice was extensive, and his success great. Many arduous and difficult operations he performed, which ended in perfect cures, after others of eminence had shrunk from the undertakings. His operations were conceived and executed from a perfect knowledge of the structure of the human body, attained by a well-grounded education, and constant intense study through life. He was educated under the eminent surgeon, Mr. Russell, of Worcester; then studied under John Hunter; was house-surgeon to the

[1] Gent. Mag. vol. LX.—Bowles's edition of Pope. See Index.—Burnet's Own Times.—Malone's Dryden, vol. IV. p. 560.—Ruffhead's Life of Pope.—Coote's Catalogue of Civilians.

Westminster Infirmary, and afterwards assistant to the very ingenious and scientific Sheldon. He was for some time house-surgeon and apothecary to the infirmary in Gloucester. Shortly after he quitted that situation, he was elected surgeon to that charity, an office which he filled for near thirty years, discharging its duties with great credit to himself; while those placed under his care were sensible of the advantages they possessed from his assiduous attention to their sufferings. He trained up several surgeons, many of whom are exercising the medical profession in various parts of the kingdom, with credit to their preceptor, honour to themselves, and utility to mankind. As an author, he was well known to the literary part of the medical world, and published: 1. "Remarks on Morbid Retentions of Urine," 1784. 2. "Review of Jesse Foot's Observations on the Venereal Disease," (being an answer to his attack on John Hunter,) 1787. 3. "An Essay on the swelling of the lower Extremities incident to Lying-in Women," 1792. 4. "Illustrations of some of the Injuries to which the lower Limbs are exposed," (with plates), 1802. 5. "Essay on some of the Stages of the Operation of Cutting for the Stone," 1811. 6. "An Essay on Aneurisms," in Latin, was far advanced in the press several years ago, but was laid aside, and not quite completed at the author's death. He has left several interesting cases, and other observations, in manuscript; and many of his papers of a miscellaneous nature, connected with the profession, are to be found in various periodical publications. He was a steady friend and promoter of the Vaccine inoculation.[1]

TRYPHIODORUS, an ancient Greek poet, as we learn from Suidas, was an Egyptian; but nothing can be determined concerning his age. Some have fancied him older than Virgil, but without the least colour of probability. Others have made him a contemporary with Quintus Calaber, Nonnus, Coluthus, and Musæus, who wrote the poem on Hero and Leander, because they fancied a resemblance between his style and theirs; but this is a precarious argument, nor is it better known when these authors lived. All therefore that can be reasonably supposed concerning the age of Tryphiodorus is, that he lived between the reigns of Severus and Anastasius; the former of whom died at

[1] Gent. Mag. vol. LXXXI.

the beginning of the third century, and the latter at the beginning of the sixth.

His reputation among the ancients, if we may judge from their having given him the title of grammarian, was very considerable; for, though the word grammarian be now applied to persons altogether attentive to the minutiæ of language, yet it was anciently a title of honour, and particularly bestowed on such as wrote well and politely in every way. The writings of this author were extremely numerous, as we learn from their titles preserved by Suidas; yet none of them are come down to us, except his "Destruction of Troy," which he calls "A Sequel to the Iliad." He also wrote a new Odyssey, which Addison has described with equal truth and humour. After having proposed to speak of the several species of false wit among the ancients, he says, "The first I shall produce are the Lipogrammatists, or Letter-droppers, of antiquity, that would take an exception, without any reason, against some particular letter in the alphabet, so as not to admit it once into a whole poem. One Tryphiodorus was a great master in this kind of writing. He composed an Odyssey, or epic poem on the adventures of Ulysses, consisting of four and twenty books, having entirely banished the letter A from his first book, which was called 'Alpha,' as *lucus à non lucendo*, because there was not an Alpha in it. His second book was inscribed 'Beta' for the same reason: in short, the poet excluded the whole four and twenty letters in their turns, and shewed them, one after another, that he could do his business without them. It must have been very pleasant to have seen this poet avoiding the reprobate letter, as much as another would a false quantity; and making his escape from it through the several Greek dialects, when he was pressed with it in any particular syllable. For, the most apt and elegant word in the whole language was rejected, like a diamond with a flaw in it, if it appeared blemished with a wrong letter. I shall only observe upon this head, that if the work I have here mentioned had been now extant, the Odyssey of Tryphiodorus in all probability would have been oftener quoted by our learned pedants than the Odyssey of Homer. What a perpetual fund would it have been of obsolete words and phrases, unusual barbarisms and rusticities, absurd spellings and complicated dialects! I make no question, but it would have been looked upon as one of the most valuable trea-

sures of the Greek tongue." It may be necessary to add that this singular composition does not exist, and that some have good-naturedly doubted whether it was written by our Tryphiodorus.

The first edition of Tryphiodorus's "Destruction of Troy" was published at Venice by Aldus, together with Quintus Calaber's "Paralipomena," and Coluthus's Poem on the rape of Helen. It was afterwards reprinted at several places, particularly at Francfort in 1588, by Frischlinus, who not only restored many corrupted passages in the original, but added two Latin versions, one in prose, the other in verse. That in verse was reprinted with the Greek at Oxford, 1742, in 8vo, with an English translation in verse; and notes upon both the Greek and the English by J. Merrick of Trinity-college. There is another good edition more recently published by Mr. Northmore, Oxford, 1791, 8vo; and one was printed at Leipsic in 1809, in fol. amounting only to twenty-five copies.[1]

TSCHIRNHAUSEN (ERNFROY WALTER), an ingenious mathematician, lord of Killingswald and of Stolzenberg in Lusatia, was born April 10, 1651. After having served as a volunteer in the army of Holland in 1672, he travelled into most parts of Europe, as England, Germany, Italy, France, &c. He went to Paris for the third time in 1682; where he communicated to the Academy of Sciences, the discovery of the curves called from him Tschirnhausen's Caustics; and the academy in consequence elected the inventor one of its foreign members. On returning to Italy, he was desirous of perfecting the science of optics; for which purpose he established two glass-works, from whence resulted many new improvements in dioptrics and physics, particularly the noted burning-glass which he presented to the regent. It was to him too that Saxony owed its porcelain manufactory.

Content with the enjoyment of literary fame, Tschirnhausen refused all other honours that were offered him. Learning was his sole delight. He searched out men of talents, and gave them encouragement. He was often at the expence of printing the useful works of other men, for the benefit of the public; and died, beloved and regretted, the 11th of September, 1708.

Tschirnhausen wrote, "De Medicina Mentis & Corporis,"

[1] Merrick's Dissertation prefixed to his Edition.—Spectator, No. 59.

printed at Amsterdam in 1687. And the following memoirs were printed in the volumes of the Academy of Sciences: 1. Observations on Burning Glasses of 3 or 4 feet diameter; vol. 1699. 2. Observations on the Glass of a Telescope, convex on both sides, of 32 feet focal distance; 1700. 3. On the Radii of Curvature, with the finding the Tangents, Quadratures, and Rectifications of many curves; 1701. 4. On the Tangents of Mechanical Curves; 1702. 5. On a method of Quadratures; 1702.[1]

TSCHUDI (GILES DE), one of a family of Swiss writers, and landaman of the canton of Glarus, was born in 1505. He devoted much of his time to historical researches, and produced, among other works of less note, a "Chronicle," which, whatever its merits, remained in manuscript until 1734, when it was published at Basle in 2 vols. fol. He died in 1572. Another of the family, DOMINICK TSCUDI, who died in 1654, wrote in Latin, on the "Constitution of the Benedictine congregation in Switzerland," and an account of the founders of that abbey, which was printed in 1651, 8vo. A third, JOHN HENRY TSCUDI, who died in 1729, and was a zealous protestant, his predecessors being equally zealous catholics, was the author of an account of the abbes of St. Gall, 1711, 4to; a "Chronicle" of the canton of Glaris, 1714, 8vo, both in German. He also conducted a literary journal from 1714 to 1726, which was ordered to be burnt by the public executioner in consequence of the freedoms he took with popery. There was also a JOHN PETER TSCUDI, who wrote in German a "History of Werdenberg," published in 1726.[2]

TUCKER (ABRAHAM), an ingenious English writer, was born in London Sept. 2, 1705, of a Somersetshire family; his father was a merchant, his mother was Judith, daughter of Abraham Tillard, esq. Both his parents died before he was two years old, and left him under the care of his grandmother Tillard and his maternal uncle sir Isaac Tillard, a man of strict piety and morality, of whose memory Mr. Tucker always spoke with the highest veneration and regard, and who took the utmost pains to give his nephew principles of integrity, benevolence, and candour, with a disposition to unwearied application and industry in his pursuits. He was educated at Bishop's Stortford, and in 1721

[1] Hutton's Dict.—Dr. Gleig's Supplement to the Encycl. Britannica, an ample account, chiefly from the Acta Eruditorum, Leipsic, 1709.
[2] Dict. Hist.—Saxii Onomast.

was entered as a gentleman commoner in Merton-college, Oxford, where his favourite studies were metaphysics and the mathematics. He there engaged masters to teach him French, Italian, and music, of which last he was very fond. In 1726 he was entered of the Inner Temple. Soon afterwards, and just before he came of age, he lost his guardian sir Isaac. He studied enough of the law to be useful to himself and his friends; but his fortune not requiring it, and his constitution not being strong, he was never called to the bar. He usually spent the summer vacations in tours through different parts of England, Wales, and Scotland, and once passed six weeks in France and Flanders. In 1727 he purchased Betchworth-castle with its estate. He then turned his attention more to rural affairs, and with his usual industry wrote down numberless observations which he collected in discourses with his farmers, or extracted from various authors on the subject. On the 3d of February, 1736, he married Dorothy, daughter of Edward Barker, esq. afterwards cursitor baron of the exchequer, and receiver of the tenths. By her he had three daughters, Dorothy, who died under three years old, Judith, and Dorothea-Maria, who, on the 27th of October, 1763, married sir Henry Paulett St. John, bart. and died on the 5th of May, 1768, leaving one son. Mrs. Tucker died the 7th of May, 1754, aged 48. As they had lived together in the tenderest harmony, the loss was a very severe stroke to Mr. Tucker. His first amusement was to collect all the letters which had passed between them whenever they happened to be absent from each other, which he copied out in books twice over, under the title of "The Picture of artless Love;" one copy he gave to her father, who survived her five years, and the other he kept to read over to his daughters frequently. His principal attention then was to instruct his daughters; he taught them French and Italian, and whatever else he thought might be useful to them to know. In 1755, at the request of a friend in the west of England, he worked up some materials which he sent him into the form of a pamphlet, then published under the title of "The Country Gentleman's Advice to his Son on the Subject of Party Clubs," printed by Owen, Temple-bar; and he soon after began writing "The Light of Nature pursued," of which he not only formed and wrote over several sketches before he fixed on the method he determined to pursue, but wrote the complete copy twice

with his own hand; but thinking his style was naturally stiff and laboured, in order to improve it, he had employed much time in studying the most elegant writers and orators, and translating many orations of Cicero, Demosthenes, &c. and, twice over, "Cicero de Oratore." After this he composed a little treatise called "Vocal Sounds," printed, but never published; contriving, with a few additional letters, to fix the pronunciation to the whole alphabet in such manner, that the sound of any word may be conveyed on paper as exactly as by the voice. His usual method of spending his time was to rise very early to his studies, in winter burning a lamp in order to light his own fire before his servants were stirring. After breakfast he returned to his studies for two or three hours, and then took a ride on horseback, or walked. The evenings in summer he often spent in walking over his farms and setting down his remarks; and in the winter, while in the country, reading to his wife, and afterwards to his daughters. In London, where he passed some months every winter and spring, he passed much time in the same manner, only that his evenings were more frequently spent in friendly parties with some of his relations who lived near, and with some of his old fellow collegiates or Temple friends. His walks there were chiefly to transact any business he had in town, always preferring to walk on all his own errands, to sending orders by a servant, and frequently when he found no other, would walk, he said, to the Bank to see what it was o'clock. Besides his knowledge in the classics and the sciences, he was perfectly skilled in merchant's accompts, and kept all his books with the exactness of an accompting-house; and he was ready to serve his neighbours by acting as justice of peace. His close application to his studies, and writing latterly much by candle and lamp-light, weakened his sight, and brought on cataracts, which grew so much worse after a fever in the spring, 1771, that he could no longer amuse himself with reading or writing, and at last could not walk, except in his own garden, without leading. This was a great trial on his philosophy, yet it did not fail him; he not only bore it with patience, but cheerfulness, frequently being much diverted with the mistakes his infirmity occasioned him to make. His last illness carried him off on the 20th of November, 1774, perfectly sensible, and as he had lived, easy and resigned, to the last.

He published a pamphlet entitled "Man in quest of himself," in reply to some strictures on a note to his "Free Will." He had no turn for politics or public life, and never could be induced to become a candidate to represent the county of Surrey, to which his fortune, abilities, and character gave him full pretensions. "My thoughts," says Mr. Tucker of himself, "have taken a turn, from my earliest youth, towards searching into the foundations and measures of right and wrong; my love for retirement has furnished me with continual leisure; and the exercise of my reason has been my daily employment." He once, however, was induced to attend a public meeting at Epsom in the beginning of the present reign, when party ran very high, and when sir Joseph Mawbey began to exercise his talent for poetry by a ballad on the occasion, in which he introduced Mr. Tucker and other gentlemen who differed from him in their opinions. So far from being hurt by this, Mr. Tucker was highly amused at the representation given of himself, and actually set the ballad to music.

Having before provided for his younger daughter, he left his estate at Betchworth to his eldest daughter, who was unmarried, and a more worthy successor could not have been found. With the strong understanding of her father, she inherited his good and amiable qualities; and though possessed of learning which is not often found in a lady, it was never obtruded in conversation. Friendly to her neighbours, kind to her tenants, benevolent to the poor, she died unmarried Nov. 26, 1794, respected and regretted by all who were acquainted with her, leaving sir Henry Paulet St. John Mildmay, her sister's only son, heir to her estates, who, in 1798, sold the manor, mansion-house, &c. to Henry Peters, esq. banker in London, the present owner, who has made great improvements, and enlarged the estate by purchases.

Mr. Tucker's "Light of Nature pursued," a work not now much read, was published in 7 vols. 8vo, of which the first three were published by himself in 1768, under the assumed name of Edward Search, esq. and the four last, after his death, as "The posthumous work of Abraham Tucker, esq." It consists of disquisitions on most disputed points and obscure theories in metaphysics, politics, divinity, &c. in which are many bold and original thoughts, but conveyed in a style and manner which has prevented

the work from being much a favourite with the public. Although in general praised for liberality of sentiment, he has been by one party censured on account of his servile adherence to the doctrines of the established church, and by another has been claimed as a supporter of what is called unitarianism.[1]

TUCKER (JOSIAH), a learned English divine, but more celebrated as a political writer, was born at Laugharn, in Carmarthenshire, in 1712. His father was a farmer, and having a small estate left him near Aberystwith, in Cardiganshire, he removed thither; and perceiving that his son had a turn for learning, he sent him to Ruthin school in Denbighshire, where he made so great progress in the classics that he obtained an exhibition at St. John's college, Oxford. The journey from his native place to the university was long, and at that time very tedious, on account of the badness of the roads. He travelled therefore for some time on foot, until old Mr. Tucker, feeling for his son's reputation, as well as for his ease, gave him his own horse. But upon his return, young Josiah, with true filial affection, considered that it was better for him to walk to Oxford than for his father to repair on foot to the neighbouring markets and fairs, which had been the case, owing to this new regulation. The horse was accordingly returned; and our student, for the remainder of the time he continued at the university, travelled on foot backward and forward with his baggage at his back.

At the age of twenty-three he entered into holy orders, and served a curacy for some time in Gloucestershire. About 1737 he became curate of St. Stephen's church, Bristol, and was appointed minor canon in the cathedral of that city. Here he attracted the notice of Dr. Joseph Butler, then bishop of Bristol, and afterwards of Durham, who appointed Mr. Tucker his domestic chaplain. By the interest of this prelate Mr. Tucker obtained a prebendal stall in the cathedral of Bristol; and on the death of Mr. Catcott, well known by his treatise on the deluge, he became rector of St. Stephen. The inhabitants of that parish consist chiefly of merchants and tradesmen, a circumstance which greatly aided his natural inclination for commercial and political studies. When the famous bill was brought into the House of Commons for the naturalization

[1] Manning and Bray's Hist. of Surrey.

of the Jews, Mr. Tucker took a decided part in favour of the measure, and was, indeed, its most able advocate; but for this he was severely attacked in pamphlets, newspapers, and magazines; and the people of Bristol burnt his effigy dressed in canonicals, together with his letters on behalf of naturalization *. In 1753 he published an able pamphlet on the "Turkey Trade," in which he demonstrates the evils that result to trade in general from chartered companies. At this period lord Clare (afterwards earl Nugent) was returned to parliament for Bristol, which honour he obtained chiefly through the strenuous exertions of Mr. Tucker, whose influence in his large and wealthy parish was almost decisive on such an occasion. In return for this favour the earl procured for him the deanery of Gloucester, in 1758, at which time he took his degree of D. D. So great was his reputation for commercial knowledge, that Dr. Thomas Hayter, afterwards bishop of London, who was then tutor to his present majesty, applied to Dr. Tucker to draw up a dissertation on this subject for the perusal of his royal pupil. It was accordingly done, and gave great satisfaction. This work, under the title of "The Elements of Commerce," was printed in quarto, but never published. Dr. Warburton, however, who, after having been member of the same chapter with the dean, at Bristol, became bishop of Gloucester, thought very differently from the rest of mankind, in respect to his talents and favourite pursuits; and said once, in his coarse manner, that "his Dean's trade was religion, and religion his trade." The dean on being once asked concerning the coolness which subsisted between him and Warburton, his answer was to the following purpose: "The bishop affects to consider me with contempt; to which I say nothing. He has sometimes spoken coarsely of me; to which I replied nothing. He has said that religion is my trade, and trade is my religion. Commerce, and its connections have, it is true, been favourite objects of my attention, and where is the crime? And as for religion, I have attended carefully to the duties of my parish: nor have I neglected my cathedral. The world knows something of me as a writer on religious subjects; and I will add, which the world does not know, that I have written near three hundred sermons,

* Mr. Seward says, his being burnt in effigy was occasioned by an essay he wrote in support of the Hessians who came to settle in England.

and preached them all, again and again. My heart is at ease on that score, and my conscience, thank God, does not accuse me." The fact is, that although there is no possible connection between the business of commerce and the duties of a clergyman, he had studied theology in all its branches scientifically, and his various publications on moral and religious subjects show him to be deeply versed in theology.

In 1771, when a strong attempt was made to procure an abolition of subscription to the thirty-nine articles, Dr. Tucker came forward as an able advocate of the church of England, yet admitted that some reformation of the liturgy was wanted, and instanced particularly the Athanasian creed, which he considered as too scholastic and refined for a popular confession of faith.—About this time he published "Directions for Travellers," in which he lays down excellent rules, by which gentlemen who visit foreign countries may not only improve their own minds, but turn their observations to the benefit of their native country. This has become extremely scarce, but there is a part of it reprinted in Berchtold's "Essay to direct the inquiries of Travellers," an excellent work, published in 1789, 2 vols.

In 1772, the dean printed a small volume of sermons, in which he explains the doctrines of election and justification, in reference to a very violent dispute then carried on between the Calvinistic and the Arminian methodists, the former headed by Messrs. Toplady and Hill, and the latter by the Messrs. Wesleys and Fletcher. The year following he published "Letters to the rev. Dr. Kippis, wherein the claim of the Church of England to an authority in matters of faith, and to a power of decreeing rites and ceremonies, is discussed and ascertained,"[1] &c.

When the dispute arose between Great Britain and the American colonies, the dean was an attentive observer of the contest, examining the affair with a very different eye from that of a party-man, or an interested merchant, and discovered, as he conceived, that both sides would be benefited by an absolute separation. The more he thought on this subject, the more he was persuaded that extensive colonies were an evil rather than an advantage to any commercial nation. On this principle, therefore, he published his "Thoughts upon the Dispute between the Mother Country and America." He demonstrated, that the latter could not be conquered, and that, if it could, the pur-

chase would be dearly bought. He warned this country against commencing a war with the colonies, and advised that they should be left to themselves. This advice startled all parties, and by all the dean was considered as a sort of madman, who had rambled out of the proper line of his profession to commence political quack. Our author, however, went on vindicating and enforcing his favourite system, in spite of all the obloquy with which it was treated both in the senate and from the press. As the war proceeded, some intelligent persons began to see more truth and reason in his sentiments, and time, perhaps, may be thought to have demonstrated that he was right. He printed several essays in the newspapers under the title of Cassandra.

When the terrors of an invasion were very prevalent in 1779, the dean circulated, in a variety of periodical publications, some of the most sensible observations that were ever made on the subject, in order to quiet the fears of the people. He states at length, and with great accuracy, the numerous difficulties that must attend the attempt to invade this country, and the still greater ones that must be encountered by the invaders after their landing. Those observations were reprinted, with good effect, in the course of the late war.

In 1781, he published what he had printed long before, "A treatise on Civil Government," in which his principal design is to counteract the doctrines of the celebrated Locke and his followers. This book made a considerable noise, and was attacked by several of the best writers on the democratic side of the question. The year following he closed his political career with a pamphlet entitled "Cui Bono?" in which he balances the profits and loss of each of the belligerent powers, and recapitulates all his former positions on the subject of war and colonial possessions. His publications after that period consisted of some tracts on the commercial regulations of Ireland, on the exportation of woollens, and on the iron trade.

In 1777 he published seventeen practical sermons, in one vol. 8vo. After he resigned his rectory in Bristol he resided mostly in Gloucester, where, in 1781, he married Mrs. Crowe, his housekeeper. He died of the gradual decays of age, November 4, 1799, and was interred in the south transept of Gloucester cathedral, where a monument has since been erected to his memory. It should be re-

corded to his praise, that though enjoying but very moderate preferment (for to a man of no paternal estate, or other ecclesiastical dignity, the deanery of Gloucester is no very advantageous situation), he was notwithstanding a liberal benefactor to several public institutions, and a distinguished patron of merit. About 1790 he thought of resigning his rectory in Bristol, and, without communicating his design to any other person, he applied to the chancellor, in whose gift it is, for leave to quit it in favour of his curate, a most deserving man, with a large family. His lordship was willing enough that he should give up the living, but he refused him the liberty of nominating his successor. On this the dean resolved to hold the living himself till he could find a fit opportunity to succeed in his object. After weighing the matter more deliberately, he communicated his wish to his parishioners, and advised them to draw up a petition to the chancellor in favour of the curate. This was accordingly done, and signed by all of them, without any exception, either on the part of the dissenters or others. The chancellor, being touched with this testimony of love between a clergyman and his people, yielded at last to the application; in consequence of which the dean cheerfully resigned the living to a successor well qualified to tread in his steps.[1]

TUCKER, or TOOKER (WILLIAM), a learned divine of the sixteenth century, was the third son of Mr. William Tooker of Exeter, where he was born. He was educated at Winchester school, whence he went to New college, Oxford, and was admitted perpetual fellow in 1577. He completed his master's degree in 1583, about which time he distinguished himself as a disputant before some illustrious visitors of the university. In 1585 he gave up his fellowship on being promoted to the archdeaconry of Barnstaple in Devonshire. He was afterwards made chaplain to queen Elizabeth, which, Prince says, was occasioned by his writing and dedicating a book to her majesty on the king's evil, which we shall presently notice. He became afterwards prebendary of Salisbury, and took his degree of D. D. in 1594. He then became canon of the church of Exeter, and dean of Lichfield, but did not attain the latter preferment in consequence of the death of Dr. Boleyne, as

[1] Gent. Mag. vol. LXIX.—Warburton's Letters, 4to edit. p. 331, 337.——Seward's Anecdotes.

Wood and Prince say, for he succeeded Dr. Montague, and was installed Feb. 21, 1604. These biographers inform us that king James designed him for the bishopric of Gloucester, and that the congé d'elire was actually issued, but for some reason the king was pleased to revoke it. Dr. Tucker died at Salisbury March 19, 1620, and was buried in the cathedral there.

Dr. Tucker was esteemed an excellent Greek and Latin scholar. "The purity of his Latin pen," says Fuller, "procured his preferment. He was an able divine, a person of great gravity and piety, and well read in curious and critical authors." His publications are, 1. "Charisma, sive Donum Sanationis, seu Explicatio totius quæstionis de mirabilium sanitatum gratia, &c." Lond. 1597, 4to. This is the work which, Prince says, introduced him to the favour of queen Elizabeth. It is a historical defence of the power of our kings in curing what is called the king's evil. Delrio, the Jesuit, answered it, and "with him," say Wood and Prince, "are said to agree most fanaticks," and we may add, most persons of common sense. Tucker was, if we mistake not, the first who wrote in defence of the royal touch, and Carte, the historian, the last, or perhaps the celebrated Whiston, who has a long digression on the subject in his life. 2. "Of the Fabrick of the Church and Church-men's Living," Lond. 1604, 8vo. This appears to have been written to obviate the scruples of some of the puritan party. The subjects treated are: 1. "Of parity and imparity of gifts; of competency and incompetency of men's livings; and of the reward of men's gifts or maintenance, so called; of parity and imparity of men's livings, which ariseth out of the equality or inequality of men's gifts, and of preferments so called; of singularity and plurality of benefices, and of the cause thereof, viz. dispensations; of the friends and enemies of pluralities; and of supportance and keeping of the fabrick of the church upright, in which he vindicates the hierarchy and constitution of the church of England against the enemies thereof, who are for reducing all to a parity and equality." 3. "Singulare Certamen cum Martino Becano Jesuita," Lond. 1611, 8vo, in defence of James I. against Becan and Bellarmin[1].

TUCKNEY (ANTHONY), a learned divine, usually, but perhaps not very strictly, classed among nonconformists,

[1] Ath. Ox. vol. I.—Prince's Worthies of Devon.—Fuller's Worthies.—Willis's Cathedrals.

was born in September 1599, at Kirton, near Boston in Lincolnshire, where his father was minister. He was, at fourteen years of age, matriculated of the university of Cambridge, being admitted of Emmanuel college there. His biographer, Dr. Salter, remarks that this circumstance "shews that he had been educated hitherto in a dislike to the church establishment; for that college, though it abounded for many years in most excellent scholars, and might therefore very justly be esteemed and flourish on their account, yet was much resorted to for another reason about this time; viz. its being generally look'd on, from its first foundation, (which Tuckney himself acknowledges) as a seminary of Puritans." To this class Dr. Tuckney certainly belonged; he was a Calvinist, and so far a doctrinal puritan, but we find fewer symptoms of nonconformity about him than in the case of any man of his time.

Mr. Tuckney took his first degree in arts before he was seventeen years old, and was chosen fellow of his college three years after. In 1620 he proceeded M. A. and was some time in the earl of Lincoln's family, before he resided on his fellowship. When he returned he became a very eminent tutor, and had many persons of rank admitted under him. In 1627 he took his degree of B. D.; after which he accepted the invitation of his countrymen, and went to Boston, as assistant to the famous vicar of that town, John Cotton, for whom, though a very zealous nonconformist, his diocesan bishop Williams, when lord keeper, procured a toleration under the great seal, for the free exercise of his ministry, notwithstanding his dissenting in ceremonies, so long as done without disturbance to the church. But this was probably not very long: for Mr. Cotton quitted his native country, before the rebellion, and withdrew to New England. On his departure the corporation of Boston chose Mr. Tuckney, who was now married, into this vicarage, and he kept it, at their request, till the restoration; or rather his title to it, for he took no part of the profit after he ceased to reside. Calamy mentions a Mr. Anderson as having been ejected at the restoration; he probably officiated there, but never was vicar, and Dr. How succeeded Mr. Tuckney in 1660.

When the Assembly of Divines met at Westminster, Mr. Tuckney was one of the two nominated for the county of Lincoln, and on this removed to London, and was appointed minister of St. Michael Querne in Cheapside. In 1645,

when the earl of Manchester turned out Dr. Holdsworth, master of Emmanuel college, Mr. Tuckney was appointed to succeed him, but did not entirely reside on this employment until 1648, when being chosen vice-chancellor he removed with his family to Cambridge, served that office with credit, and commenced D.D. the year after. While vice-chancellor, Mr. Baker informs us, that he was very zealous for the conversion of the Indians, and the propagation of the gospel in America, and promoted these designs very vigorously with the assistance of the heads of the other colleges. In 1653, Dr. Hill master of Trinity dying, Dr. Tuckney preached his funeral sermon, and on the removal of Dr. Arrowsmith to Trinity college, was chosen master of St. John's, and two years after regius professor of divinity. But although thus legally possessed of these two considerable preferments, and although, Dr. Salter says, his behaviour in both was irreproachable and even highly commendable; though he ever consulted the interest both of the university and his college, and the honour of the chair, yet he was *civilly turned out* of both, at the restoration, on pretence of his great age, which was only sixty-two.

Mr. Baker thus represents the treatment Dr. Tuckney met with: "A set of young men (for the old ejected members seem to have been content with their commons) were so intoxicated with the return of the king, and flushed with warmer expectations, as to forget all reverence and gratitude that was due to a venerable old man, and to turn upon their benefactor, to whom most of them owed encouragement, and some of them preferment. The same person, that had been so much reverenced by them, was now neglected. Complaints were brought by them, and preferred at court against him, where meeting with countenance, the good old man, partly awed with the terrors of the higher powers, and partly grieved and vexed with the ingratitude of his fellows; or possibly foreseeing a consequent necessity upon his non-compliance, was easily prevailed with to resign his preferments. He accordingly resigned his mastership of St. John's and professorship June 22, 1661, a pension of 100*l.* per annum being reserved to him out of the emoluments of his professorship, which was duly paid him to his dying day."

"The rest of his life," adds Mr. Baker, "he spent in retirement, most part at London, where he had been pastor of St. Michael le Querne, and where he had been commis-

sioner at the conference at the Savoy: but, either through diffidence of himself, or for other reasons, although he had filled the chair at Cambridge so many years with reputation, by acquitting himself extremely well, yet he never could be prevailed with to appear and act in that conference; whilst Mr. Baxter, who knew nothing of an university, nor was acquainted with any other chair save that of the pulpit, only in the strength of natural logic ventured to engage in mood and figure with some of our best and most experienced divines, with such success as usually attends rash undertakings."

The Savoy conference Dr. Tuckney certainly never attended, which, Dr. Salter says, Mr. Baxter observes "with some indignation;" but this we cannot discover in Baxter's account. Still less would he have hinted, as a cause for Dr. Tuckney's absence, that he was silenced by the 100*l*. a year given him, which Dr. Salter, although otherwise his admirer, has done. According to Calamy, he preached sometimes in his own house, and occasionally in the families of several friends. In the time of the plague he lived at Colwich hall near Nottingham, the seat of Robert Pierrepoint, esq. where he was soon troubled and confined, but was treated very civilly, and in a few months discharged. Upon the five-mile act, he removed to Oundle, and thence to Warmington, in Northamptonshire. After the fire of London (in which his library was burnt) he removed to Stockerston in Leicestershire, and then to Tottenham near London, whence in 1669-70 he removed to Spital-yard, where he continued until his death, February 1670, in the seventy-first year of his age. He was buried March 1, in the church of St. Andrew Undershaft, London.

Calamy says, he had the character of an eminently pious and learned man, a true friend, an indefatigable student, a candid disputant, and an earnest promoter of truth and godliness. A remarkable proof of his candour, and of his zeal for truth, may be seen in his letters to Dr. Whichcote, who had been one of his pupils, published in 1753 by Dr. Salter, under the title of "Eight Letters — concerning the use of reason in religion; the differences of opinion among Christians; the reconciliation of sinners unto God; and, the studies and learning of a minister of the gospel." These were written in 1651, and were appended by Dr. Salter to his edition of Whichcote's "Aphorisms." Dr. Tuckney's other works were, "Forty Sermons" published by his son

the Rev. Jonathan Tuckney, 1676, 4to; and a collection of Latin pieces, consisting of sermons, *ad clerum*, positions, determinations in the chair and for his own degree, lectures, &c. Amst., 1679, with a short account of the Doctor by W. D. supposed to be Dr. William Dillingham, his successor in the headship of Emmanuel college.

From these writings, Dr. Salter remarks, that "our professor appears to have been a man of great reading and much knowledge; a ready and elegant Latinist; but narrow, stiff, and dogmatical; no enemy to the royal or episcopal power, as it should seem; but above measure zealous for church power and ecclesiastical discipline; which such men as Tuckney, Arrowsmith, &c. very sincerely wished and hoped to have established, by authority of the parliament, following the repeated advice of the assembly; and they sadly regretted their disappointment; their new masters constantly turning a deaf ear to all such admonitions." In his elections at St. John's, when the president would call upon him to have regard to the *godly*, the master answered, "No one should have a greater regard to the truly godly than himself, but he was determined to choose none but scholars;" adding, "They may deceive me in their godliness: they cannot in their scholarship."

"One thing," Mr. Baker adds, "may be said in favour of Dr. Tuckney, and his predecessor (Arrowsmith), or rather it is a right owing to their memory, that though they were not perhaps so learned as some of those that have before and since filled that post and station, yet their government was so good, and the discipline under them so strict and regular, that learning then flourished: and it was under them that some of those great men had their education who were afterwards the ornaments of the following age. I need not name them. Stillingfleet, Beveridge, Cave, &c. are names well known; names that will live in future ages, when their first instructors will perhaps be forgot." [1]

TUDESCHI, or TEDESCHI (NICHOLAS), an eminent canonist, was a native of Sicily, and commonly called PANORMITANUS, from his being at the head of a Benedictine abbey in Palermo, and afterwards archbishop of that city. He was born probably towards the close of the fourteenth century, some say in 1386, and became one of the most

[1] Calamy.—Life by Dr. Salter, prefixed to his "Letters."—Mr. Baker's MS History of St. John's college.

celebrated canonists of his time. He was present at the council of Basil, and had a considerable hand in the proceedings there against pope Eugenius; in recompense for which service he was made a cardinal by Felix V. in 1440. He was afterwards obliged, by the orders of the king of Arragon his master, to return to his archbishopric, where he died of the plague in 1445. There is a complete edition of his works, Venice, 1617, in 9 vols. fol. Dupin mentions as his principal work a treatise on the council of Basil, which was translated into French about the end of the seventeenth century by Dr. Gerbais, of the Sorbonne, and printed at Paris.[1]

TULL (JETHRO), a gentleman of an ancient family in Yorkshire, deserves honourable mention in this work, although we can say little as to his biography, as the first inventor of the drill-plough, and the first Englishman, perhaps the first writer ancient or modern, who attempted with any tolerable degree of success to reduce agriculture to certain and uniform principles. After an education at one of our universities, and being admitted a barrister of the Temple, he made the tour of Europe, and, in every country through which he passed, was a diligent observer of the soil, culture, and vegetable productions. On his return to England he married, and settled in a paternal farm in Oxfordshire, where he pursued an infinite number of agricultural experiments, till by intense application, vexatious toil, and too frequently exposing himself to the vicissitudes of heat and cold in the open fields, he contracted a disorder in his breast, which, not being found curable in England, obliged him a second time to travel, and to seek a cure in the milder climates of France and Italy. Here he again attended more minutely to the culture of those countries; and, having little else to do, he employed himself, during three years residence abroad, to reduce his observations to writing, with a view of once more endeavouring to introduce them into practice, if ever he should be so happy as to recover his health, and be able to undergo the fatigues of a second attempt. From the climate of Montpelier, and the waters of that salutary spring, he found in a few months that relief which all the power of physic could not afford him at home; and he returned to appearance perfectly repaired in his constitution, but greatly embarrassed in his fortune.

1 Dupin.—Cave, vol. II.—Fabric. Bibl. Lat. Med.

Part of his estate in Oxfordshire he had sold, and before his departure had settled his family on a farm of his own, called Prosperous Farm, near Hungerford in Berkshire, where he returned with a firm resolution to perfect his former undertaking, having, as he thought, devised means during his absence to obviate all difficulties, and to force his new husbandry into practice by the success of it, in spite of all the opposition that should be raised by the lower class of husbandmen against it. He revised and rectified all his old instruments, and contrived new ones proper for the different soils of his new farm; and he now went on pretty successfully, though not rapidly, nor much less expensively, in the prosecution of his new system. He demonstrated to all the world the good effects of his horse-hoeing culture; and by raising crops of wheat without dunging for thirteen years together in the same field, equal in quantity, and superior in quality, to those of his neighbours in the ordinary course, he demonstrated the truth of his own doctrine, that labour and arrangement would supply the place of dung and fallow, and would produce more corn at an equal or less expence. But though Mr. Tull was successful in demonstrating that this might be done, he was not so happy in doing it himself. His expences were enhanced various ways, but chiefly by the stupidity of workmen in constructing his instruments, and in the awkwardness and wickedness of his servants, who, because they did not or would not comprehend the use of them, seldom failed to break some essential part or other, in order to render them useless. These disadvantages were discernible only to Mr. Tull himself; the advantages attending the new husbandry were now visible to all the world; and it was now that Mr. Tull was prevailed upon, by the solicitations of the neighbouring gentlemen who were witnesses of its utility, to publish his theory, illustrated by a genuine account of the result of it in practice, which he engaged to do, and faithfully performed at no trivial expence.

His first publication was a "Specimen" only, in 1731; which was followed in 1733 by "An Essay on Horse-hoeing Husbandry," 1733, folio; a work of so much reputation, that it was translated into French by Mr. Du Hamel. From this time to 1739, he continued to make several improvements in his method of cultivating wheat; and to publish at different times answers to such objections as had been made to his husbandry by "those literary vermin that are

as injurious to the agriculture of England, as the fly is to our turnips." We use here the words of a noble writer, who condescended to prefix an advertisement to a posthumous publication of the late Mr. Francis Forbes, entitled "The extensive Practice of the New Husbandry," 1778, 8vo, a work which endeavoured to revive the ideas and practice of Mr. Tull, who died Jan. 3, 1740, at his seat at Prosperous.

Mr. Tull had a son, JOHN, who in his early years travelled to France, Italy, and other parts of the continent. On his return, being a good mechanic, he was led to various inventions, which had various success. He was, among other schemes, the first who introduced post-chaises, and post-travelling by them, in England, for which he obtained a patent in 1737. He then appears to have gone into the army, and was an officer in the train of artillery, and aid-de-camp to general James Campbell, who fell at the battle of Fontenoy, where Mr. Tull attended him. After his return he resumed his schemes, one of which was the bringing of fish to London by land-carriage. This he introduced in July and August 1761; but, failing for want of capital, he was arrested, and died in prison in 1764.[1]

TULLY (THOMAS), a learned English divine and controversial writer, was born in St. Martin's parish in the city of Carlisle, July 22, 1620, and was educated partly at the free-school there, and afterwards at Barton-kirk in Westmoreland. He was entered of Queen's college, Oxford, in 1634, where Gerard Langbaine was his tutor, and attained a fellowship. In 1642 he was created M. A. and became master of the grammar-school at Tetbury in Gloucestershire; but this he seems to have accepted rather as a retreat, while Oxford was garrisoned during the rebellion, for after the surrender of the garrison, he returned to his college, and became a noted tutor and preacher, and in 1657 was admitted bachelor of divinity. He was soon after made principal of Edmund-hall, which he found almost empty, but raised it, as Wood informs us, to a state as flourishing as that of any hall in Oxford. After the restoration, he was created D. D. and was made chaplain to his majesty. He was also presented to the rectory of Griggleton, or Grittleton, near Malmsbury in Wiltshire, by Thomas Gore of Alderton, esq. who had been one of his pupils, and in 1675

[1] Gent. Mag. vol. XXXIV. apparently by Mr. David Henry.

the king conferred upon him the deanery of Rippon, which he did not long enjoy, as he died on January 14 following, 1675-6, at the parsonage house at Griggleton, and was interred in the chancel of that church.

Wood says, Dr. Tully "was a pious man, and many ways very learned, chiefly read in the more ancient writers, yet not so wholly addicted to the perusal of them, but that at some times he took delight to converse with later authors. He was a person of severe morals, puritanically inclined, and a strict Calvinist," which Wood thinks was some hindrance to him in the way of promotion, but his promotions were certainly not inconsiderable. His principal works are, 1. "Logica Apodeictica, sive Tractatus brevis et dilucidus de demonstratione; cum dissertatiuncula Gassendi eodem pertinente," Oxon. 1662, 8vo. 2. "A Letter to a friend in Wilts (his patron Mr. Gore) upon occasion of a late ridiculous pamphlet, wherein was inserted a pretended prophecy of Thomas Becket," Lond. 1666, 4to. 3. "Enchiridion didacticum, cum appendice de cœna Domini, expositione Symboli apostolici et orationis Dominicæ," London, 1673. According to Wood, some of the contents of this volume had been published separately. 4. "Justificatio Paulina sine Operibus, cum dissertat. ad Rom. vii. 14." Oxon. 1674, 4to. This was levelled chiefly at Bull's "Harmonia Apostolica," (See BULL, vol. VII. p. 267), and Baxter's "Aphorisms on Justification;" and both replied to Dr. Tully, Bull in his "Apology for the Harmony," and Baxter in a "Treatise on Justifying Righteousness, &c." To the latter Dr. Tully rejoined in "A Letter to Mr. Richard Baxter, &c." Oxon. 1675, 4to. He also translated from French into English "A brief relation of the present troubles in England," Oxon. 1645, 4to.

There was another of this name, GEORGE TULLY, son of Isaac Tully of Carlisle, who, we conjecture, was a nephew of the above Dr. Tully. He was educated at Queen's college, Oxford, and was beneficed in Yorkshire. He died rector of Gateside near Newcastle, subdean of York, &c. in 1697. He was a zealous writer against popery, and was suspended for a sermon he preached and published in 1686, against the worship of images, and had the honour, as he terms it himself, to be the first clergyman in England who suffered in the reign of James II. "in defence of our religion against popish superstition and idolatry." He was one of the translators of "Plutarch's Morals," "Cornelius Nepos," and

"Suetonius," all which were, according to the phrase in use, "*done* into English by several hands." THOMAS TULLY, author of the funeral sermon on the death of bishop Rainbow, which is appended to Banks's Life of that prelate, was, we presume, of the same family as the preceding. He died chancellor of Carlisle about 1727.[1]

TULP (NICHOLAS), an eminent physician, was the son of Peter Dirx, a rich merchant of Amsterdam, where he was born Oct. 11, 1593. He rarely went by his father's name, having rather whimsically changed it to DE TULP, the name, or probably the sign of a house in which he lived on the emperor's canal. He was at first a surgeon's apprentice, but having a perfect acquaintance with the Latin language, and a turn for science, he determined to extend his studies to every thing connected with medicine, to which he accordingly applied at the university of Leyden. After taking his doctor's degree he returned to Amsterdam, and carried on practice for fifty-two years with the greatest reputation. But his fame was not confined to his profession only. Possessing an accurate knowledge and much judgment in the political history of his country, he was raised to civic honours; in 1622 he was elected of the council of Amsterdam, and six times served the office of sheriff. In 1652 he was made burgomaster, an office which he filled also in 1656, 1660, and 1671. In 1672, when Louis XIV. attacked Holland, Tulp had a principal hand in exciting that spirit of resistance among his fellow-citizens by which Amsterdam was saved. Nor were they unmindful of his services, for when he died in 1674, aged eighty, a medal was struck to his memory.

In the medical world he is principally known by his "Observationum medicarum Libri tres," Amst. 1641, 1652, 12mo, with engravings, reprinted with a fourth book, Amst. 1672, 1685, and Leyden, 1716. In these cases, which are very curious, and written in a Latin style, which is pure without affectation, and concise without obscurity, are some valuable anatomical remarks; and, according to Haller, Tulp was the first, or one of the first, who observed the lacteal vessels.[2]

TUNSTALL, or TONSTAL (CUTHBERT), a very learned, and in many respects a very excellent prelate of the church of Rome, was born at Hatchford, near Rich-

[1] Ath. Ox. vol. II.

[2] Eloy, Dict. Hist. de Medecine.—Haller Bibl. Med.

mond, Yorkshire, about 1474. He was a natural son * of a gentleman named Tunstall or Tonstal, by a lady of the Conyers family. He became a student at Baliol college, Oxford, about 1491, but, on the plague breaking out, went to Cambridge, where he became a fellow of King's hall, now part of Trinity college. After having for some time prosecuted his studies there, he went to the university of Padua, which was then in high reputation, studied along with Latimer, and took the degree of doctor of laws. According to Godwin, he was by this time a man of extensive learning, a good Hebrew and Greek scholar, an able lawyer and divine, a good rhetorician, and skilled in various branches of the mathematics. These accomplishments, on his return, recommended him to the patronage of archbishop Warham, who constituted him vicar-general or chancellor, in August 1511. The archbishop also recommended him to Henry VIII. and in December of the same year, collated him to the rectory of Harrow-on-the hill, Middlesex; which he held till 1522.

In 1514 he was installed prebendary of Stow-longa, in the church of Lincoln, and the following year admitted archdeacon of Chester. In 1516 he was made master of the rolls, a post for which his extensive knowledge of the laws had well qualified him. The same year he was sent on an embassy, with sir Thomas More, to the emperor Charles V. then at Brussels, and there had the satisfaction of living in the same house with Erasmus, who said of him that he not only excelled all his contemporaries in the knowledge of the learned languages, but was also a man of great judgment, clear understanding, and uncommon modesty, and of a cheerful temper, but without levity. In the performance of his duty at the Imperial court, he made himself well acquainted with such circumstances as were of importance to his royal master and the interests of his country, and gave such satisfaction to the administration at home, that about ten days after his arrival in London in 1517, he was a second time sent on an embassy to the emperor.

On his return, apparently in 1519, he was rewarded by a succession of preferments, in this year by the prebend of Botevant, in the church of York; in May 1521 by ano-

* The illegitimacy of his birth has been called in question, and seems not to rest upon the best foundation. See Hutchinson's Durham, vol. I. 412.

ther, that of Combe and Hornham, in the church of Sarum; by the deanery of Salisbury; and in 1522 he was promoted to the bishopric of London. In 1523 he was made keeper of the privy seal: and in 1525, he and sir Richard Wingfield went ambassadors into Spain, in order to confer with the emperor, after the king of France, Francis I. was taken prisoner at the battle of Pavia.

In 1527, we find bishop Tunstall employed in prosecuting several persons in his diocese for heresy; for he was strongly attached to the principles of the Romish church, but he never carried his zeal so far as to put any person to death for their opinions. On the contrary he was always an advocate for milder methods of reclaiming them from what he thought erroneous. Still his principles, the example of his contemporaries, and the spirit of the age in which he lived, were all too powerful for the natural mildness of his disposition; and although he shed no blood, he took many unjustifiable steps to obstruct the progress of the reformation, and that being at present but partial, he probably thought he might succeed without proceeding to the last extremities.

In July 1527, Tunstall attended cardinal Wolsey in his pompous embassy into France; and in 1529 was one of the English ambassadors employed to negociate the treaty of Cambray. It was on his return from this last place, that he exerted himself to suppress Tyndale's edition of the New Testament, by means which will be noticed in our account of that celebrated reformer and martyr. Even in this matter, bishop Burnet observes that judicious persons discerned the moderation of Tunstall, who would willingly put himself to a considerable expence in burning the books of the heretics, but had too much humanity to be desirous, like many of his brethren, to burn the heretics themselves.

In the mean time he acquired great reputation by the political knowledge and talents which he displayed in his different embassies and negociations, and no promotion was thought too great for him. In 1530 he was translated to the rich bishopric of Durham. Before his removal from the see of London, he had bestowed a considerable sum of money in furnishing a library in Cambridge with valuable books, both printed and MS. which he had collected abroad; and now at Durham, he laid out large sums in adorning

the city with public buildings, and in repairing and improving his episcopal houses.

When the great question of Henry VIII.'s divorce was agitated, Tunstall at first favoured the divorce, and even wrote on that side of the question; but, having reason afterwards to change his sentiments, he espoused the queen's cause, which many of the Roman catholics then and now consider as the conscientious side. When Henry took the title of Supreme head of the church of England, Tunstall recommended it both in his injunctions, and in a sermon preached at Durham, although he had, in 1531, solemnly protested against that title. He also vindicated the king's supremacy, in 1538, in a sermon preached before his majesty, upon Palm-sunday, in which he zealously condemned the usurpations of the bishop of Rome. In 1535, he was one of the commissioners for taking the valuation of ecclesiastical benefices, in order to settle the first fruits and tenths. And in 1537, the king commanded him, on account of his learning and judgment, to peruse cardinal Pole's book of "Ecclesiastical Union," which occasioned some letters between the cardinal and Tunstall, particularly a severe one written jointly by him and by Stokesley, bishop of London, against the pope's supremacy. The year following, he was appointed to confer concerning the reformation, with the ambassadors of the German protestant princes; but matters were not yet ripe for an alteration in this kingdom. In 1541 a new edition of the English Bible was revised by him and Nicholas Heath, bishop of Rochester. Attached as he was to popery, he appears to have taken in many cases a calm and judicious view of the questions agitated in Henry VIII.'s reign, and this led him to concur in some of the measures which were favourable to the reformation; and in that of Edward VI. he yielded obedience to every law which was enacted, and to all the injunctions, at the same time that he protested, in his place in parliament, against the changes in religion; which, Burnet says, he thought he might with a good conscience submit to and obey, though he could not consent to them. In the question of the corporal presence, he adhered to the popish opinion, and wrote on the subject.

In December 1551, Tunstall was committed to the Tower, upon an accusation of misprision of treason. What the particulars were, is not known; but Burnet thinks that the secret reason was that, if he should be attainted, the

duke of Northumberland intended to have had the dignities and jurisdiction of that principality conferred on himself, and thus be count palatine of Durham. It appears, however, that Tunstall was charged by one Vivian Menville, with having consented to a conspiracy in the north for exciting a rebellion; and it is said, that something of this kind was proved, by a letter in the bishop's own hand-writing, found when the duke of Somerset's papers were seized. It has been conjectured, that he, being in great esteem with the popish party, was made privy to some of their treasonable designs against king Edward's government: but which he neither concurred in, nor betrayed. However, on March 28, 1552, a bill was brought into the House of Lords, to attaint him for misprision of treason. Archbishop Cranmer spoke warmly and freely in his defence, but the bill passed the Lords. When, however, it came to the Commons, they were not satisfied with the written evidence which was produced, and having at that time a bill before them, that there should be two witnesses in case of treason, and that the witnesses and the party arraigned should be brought face to face, and that treason should not be adjudged by circumstances, but plain evidence, they therefore threw out the bill against Tunstall. This method of proceeding having been found ineffectual, a commission was granted to the chief justice of the King's bench, and six others, empowering them to call bishop Tunstall before them, and examine him concerning all manner of conspiracies, &c. and if found guilty, to deprive him of his bishopric. This scheme, in whatever manner it might be conducted, was effectual, for he was deprived, and continued a prisoner in the Tower during the remainder of Edward's reign. In 1553 also, the bishopric of Durham was converted into a county palatine, and given to the duke of Northumberland, which certainly favours bishop Burnet's conjecture that there was a secret as well as an open cause for the deprivation of our prelate.

While in the Tower, Tunstall was frequently visited by his nephew, the celebrated Bernard Gilpin, who had probably been brought up to the church with a view of being advanced by this prelate, but he was now in no capacity to serve him otherwise than by his advice, and the advice he gave him about this time, places Tunstall in a very favourable point of view. When Gilpin, just entered on his

parochial duties in the north, found that his mind was not quite settled in his religious opinions, he wrote to his uncle Tunstall, who told him, in answer, that he should think of nothing till he had fixed his religion, and that, in his opinion, he could not do better than put his parish into the hands of some person in whom he could confide, and spend a year or two in Germany, France, and Holland; by which means he might have an opportunity of conversing with some of the most eminent professors on both sides of the question. To this admirable advice, for such it surely is, from a popish bishop of that age, Gilpin had but one objection, namely the expence; but the bishop wrote, that his living would do something towards his maintenance; and he would supply deficiencies. When they parted, the bishop gave him some books he had written while in the Tower, particularly one on the Lord's supper, which he wished to be printed under his inspection at Paris.

On the accession of queen Mary in 1553, Tunstall was restored to his bishopric; but still he was not a man to her mind, behaving with great lenity and moderation, and consequently his diocese escaped the cruel persecutions which prevailed in others. When he left London, he was strictly charged with the entire extirpation of heresy in his diocese; and was given to understand, that severity would be the only allowed test of his zeal. These instructions, says Mr. Gilpin, he received in the spirit they were given; loudly threatening, that heretics should no where find a warmer reception than at Durham: and it was thought indeed that the protestants would hardly meet with much favour from him, as they had shown him so little. But nothing was further from his intention than persecution: insomuch that his was almost the only diocese where the poor protestants enjoyed any repose. When most of the other bishops sent in large accounts of their services to religion, very lame ones came from Durham; they were filled with high encomiums of the orthodoxy of the diocese, interspersed here and there with the trial of an heretic, but either the depositions against him were not sufficiently proved, or there were great hopes of his recantation; no mention however was made of any burnings. A behaviour of this kind was but ill relished by the zealous council: and the bishop lay deservedly under the calumny of being not actuated by true Romish principles. When his ne-

phew Bernard Gilpin, an avowed protestant, came home from his travels, the bishop not only received him with great friendship, but gave this *heretic* the archdeaconry of Durham; and Fox tells us, that when one Mr. Russel, a preacher, was before bishop Tunstall, on a charge of heresy, and Dr. Hinmer, his chancellor, would have examined him more particularly, the bishop prevented him, saying, "Hitherto, we have had a good report among our neighbours; I pray you bring not this man's blood upon my head."

From such a man it was naturally expected that, on the accession of queen Elizabeth, there would have been little difficulty in reconciling him to the reformation, and in fact the queen had nominated him as the first in a list of prelates to officiate at the consecration of several new bishops; but notwithstanding this, he refused to take the oath of supremacy, and was consequently deprived of his bishopric in July 1559. At the same time he was committed to the custody of Parker, afterwards archbishop of Canterbury, and then in possession of Lambeth palace, by whom he was entertained in a very kind, friendly, and respectful manner; and Parker is said to have produced a change in some of his sentiments. It appears that Tunstall told Bernard Gilpin, that in the matter of transubstantiation, pope Innocent III. had done unadvisedly, in making it an article of faith; and he further confessed, that the pope committed a great error in the affair of indulgences, and in other things. Tunstall also held the doctrine of justification by faith only.

Bishop Tunstall did not continue long in this state of retirement, for he died Nov. 18, 1559, aged eighty-five, and was handsomely buried in the chancel of Lambeth church, at the expence of archbishop Parker, with a Latin epitaph by the learned Dr. Haddon. The character of Tunstall may in part be collected from the preceding particulars. Gilpin, who has frequently introduced notices of him in his Lives of Bernard Gilpin, Latimer, &c. says "he was a papist only by profession; no way influenced by the spirit of popery; but he was a good catholic, and had true notions of the genius of Christianity. He considered a good life as the end, and faith as the means; and never branded as an heretic that person, however erroneous his opinions might be in points less fundamental, who had such a belief in Christ as made him live like a Christian. He was just therefore the reverse of (his early patron)

Warham, and thought the persecution of protestants one of the things most foreign to his function. For parts and learning he was very eminent: his knowledge was extensive, and his taste in letters superior to that of most of his contemporaries. The great foible of which he stands accused in history, was the pliancy of his temper. Like most of the bishops of those times, he had been bred in a court; and was indeed too dextrous in the arts there practised." On this last failing, Mr. Gilpin seems to us to lay too much stress, for even the particulars which, in the preceding sketch we have extracted from his life of Bernard Gilpin, shew decidedly that Tunstall was no courtly complier in those measures which were particularly characteristic of the times, and which have been more or less the test of the worth of every eminent man who lived in them.

Bishop Tunstall's writings that were published, were chiefly the following: 1. "In Laudem Matrimonii," Lond. 1518, 4to. 2. "De Arte Supputandi," Lond. 1522, 4to, dedicated to sir Thomas More. This was afterwards several times printed abroad. 3. "A Sermon on Palm Sunday" before king Henry the 8th, &c. Lond. 1539 and 1633, 4to. 4. "De Veritate Corporis & Sanguinis Domini in Eucharistia," Lutet. 1554, 4to. 5. "Compendium in decem Libros Ethicorum Aristotelis," Par. 1554, 8vo. 6. "Contra impios Blasphematores Dei prædestinationis," Antw. 1555, 4to. 7. "Godly and devout Prayers in English and Latin," 1558, in 8vo.

Several of his letters and papers are published in Burnet's History of the Reformation, Strype's Memorials, Collier's Ch. History, Lodge's Illustrations, &c.[1]

TUNSTALL (JAMES), a learned and amiable divine, was born about 1710, and educated at St. John's college in Cambridge, of which he became fellow and a principal tutor. He was instituted to the rectory of Sturmer in Essex, in 1739, and, in 1741, elected public orator of the university. He afterwards became chaplain to Potter, abp. of Canterbury; and was there a person of such uniform meekness and humility as to make it said, after he left Lambeth, that "many a man came there, as chaplain,

[1] Ath. Ox. vol. I.—Tanner.—Bale and Pits.—Strype's Cranmer, pp. 66, 77—81, 288, 309.—Strype's Parker, pp. 47, 54.—Strype's Grindal, 27.—More's Life of sir Thomas More.—Gilpin's Life of Gilpin, pp. 45—47, 65, 71, 101.—Gilpin's Life of Latimer, see Index.—Biog. Brit.—Hutchinson's Hist. of Durham.—Dodd's Ch. Hist.—Burnet's Reformation.—Fox's Acts and Monuments.—Lodge's Illustrations.

humble, but that none ever departed so except Dr. Tunstall." He was created D. D. at Cambridge in 1744; was collated by the archbishop to the rectory of Great Chart in Kent, and to the vicarage of Minster in the Isle of Thanet, both which he resigned in 1757, for the valuable vicarage of Rochdale in Lancashire, given him by abp. Hutton, who married his wife's aunt; but the exchange, from many circumstances, did not answer his expectation; he wished for a prebend of Canterbury. It is supposed that either family uneasinesses, or the above disappointment, hastened his death, which took place March 28, 1772.

His writings are, 1. "Epistola ad virum eruditum Conyers Middleton, &c." Cant. 1741, 8vo. In this work, he calls in question the genuineness of the letters between Cicero and Brutus, of which Dr. Middleton had made great use in his elegant "History of Cicero's Life;" and shews, that he had not paid sufficient attention to the letters to Atticus and his brother Quintus. 2. "Observations on the present collection of Epistles between Cicero and Brutus." This was to confirm what he had before advanced, and by way of answer to a preface of Middleton's to an edition of the epistles. Mr. Markland, in a private letter, says, "I have read over Mr. Tunstall's book, twice more, since I came hither; and am more and more confirmed, that it can never be answered." 3. "Sermon before the House of Commons, May 29, 1746." 4. "A Vindication of the Power of the State to prohibit Clandestine Marriages, &c." 1755. 5. "Marriage in Society stated, &c. in a second Letter to Dr. Stebbing," 1755. 6. "Academica: part the first, containing Discourses upon Natural and Revealed Religion, a Concio, and a Thesis." The second part he did not live to publish; but it is supposed to be included in "The Lectures on Natural and Revealed Religion," published after his death, in 4to, by the rev. Mr. Dodsworth, treasurer of Salisbury, and his brother-in-law.

Among Dr. Birch's MSS. in the British Museum, is a collection of letters from Dr. Tunstall to the earl of Oxford, in 1738 and 1739, on Ducket's Atheistical Letters, and the proceedings thereon.[1]

TURBERVILE (GEORGE), an English poet, descended from a family of considerable note in Dorsetshire, was a younger son of Nicholas Turbervile of Whitchurch, and

[1] Nichols's Bowyer.

supposed to have been born about 1530. He received his education at Winchester school, and became fellow of New college, Oxford, in 1561, but left the university without taking a degree, and resided for some time in one of the inns of court. He appears to have accumulated a stock of classical learning, and to have been well acquainted with modern languages. He formed his ideas of poetry partly on the classics, and partly on the study of the Italian school. His poetical pursuits, however, did not interfere with more important business, as his well-known abilities recommended him to the post of secretary to Thomas Randolph, esq. who was appointed queen Elizabeth's ambassador at the court of Russia. While in this situation, he wrote three poetical epistles to as many friends, Edward Davies, Edmund Spenser (not the poet), and Parker, describing the manners of the Russians. These may be seen in Hackluyt's voyages, vol. I. p. 384. After his return, he was much courted as a man of accomplished education and manners; and the first edition of his "Songs and Sonnets," published in 1567, seems to have added considerably to his fame. A second edition appeared in 1570, with many additions and corrections.

His other works were, translations of the "Heroical Epistles of Ovid," of which four editions were printed; and the "Eclogues of B. Mantuan," published in 1567. The only copy known of this volume is in the Royal Library. Wood, who appears to have seen it, informs us that one Thomas Harvey afterwards translated the same eclogues, and availed himself of Turbervile's translation, without the least acknowledgment. Among the discoveries of literary historians, it is to be regretted that such tricks are to be traced to very high antiquity. Another very rare production of our author, although twice printed, in 1576 and 1587, is entitled "Tragical Tales, translated by Turbervile, in time of his troubles, out of sundrie Italians, with the argument & L'Envoye to each tale." What his troubles were, we are not told. To the latter edition of these tales were annexed "Epitaphs and Sonets, with some other broken pamphlettes and Epistles, sent to certaine of his friends in England, at his being in Moscovia, anno 1569." Wood has mistaken this for his "Epitaphs, Epigrams, Songs, and Sonets," from which it totally differs.

Our author was living in 1594, and in great esteem, but we have no account of his death. There appear to have

been two other persons of both his names, both natives of Dorsetshire and nearly contemporaries, one of whom was a commoner of Gloucester-hall in 1581, aged eighteen, and the other a student of Magdalen-hall in 1595, aged seventeen. Wood was not able to tell which of the three was the author of "Essays, politic and moral," which were published in 1608, nor of the "Booke of Falconrye and Hawking, heretofore published by G. Turbervile, gent. and now revived, corrected, and augmented by another hand," Lond. 1611. But the intelligent editor of "Phillips's Theatrum" is of opinion that this work was the production of our poet, from its having commendatory verses prefixed by Gascoigne; and the curious biographical tract of Whetstone, lately reprinted in the edition of the English Poets, before Gascoigne's works, notices a production of that author on hunting, which Mr. Park thinks is the one printed with the above "Booke of Falconrye," and usually attributed to Turbervile. Besides these, our poet wrote commendatory verses to the works of several of his contemporaries.

Turbervile was a sonnetteer of great note in his time, although, except Harrington, his contemporaries and successors appear to have been sparing of their praises. It is probably to some adverse critics that he alludes, in his address to Sycophants. Gascoigne also used to complain of the Zoilus's of his time. There is a considerable diversity of fancy and sentiment in Turbervile's pieces: the verses in praise of the countess of Warwick are ingeniously imagined, and perhaps in his best style, and his satirical effusions, if occasionally flat and vulgar, are characteristic of his age. Many of his allusions, as was then the fashion, are taken from the amusement of hawking, and these and his occasional strokes on large noses, and other personal redundancies or defects, descended afterwards to Shakspeare, and other dramatic writers. He entitles his pieces Epitaphs and Epigrams, Songs and Sonnets, but the reader will seldom recognize the legitimate characteristics of those species of poetry. His epitaphs are without pathetic reflection, being stuffed with common-place railing against "the cursed cruelty" of death; and his epigrams are often conceits without point, or, in some instances, the point is placed first, and the conclusion left "lame and impotent." His love sonnets, although seemingly addressed to a real mistress, are full of the borrowed passion of a translator,

and the elaborate and unnatural language of a scholar. The classics in his age began to be studied very generally, and were no sooner studied than translated. This retarded the progress of invention at a time when the language was certainly improving; and hence among a number of authors who flourished in this period, we seldom meet with the glow of pure poetry. It may, however, be added in favour of Turbervile, that he seldom transgresses against morals or delicacy.[1]

TURENNE. See TOUR.

TURGOT, an ancient historian, of the eleventh century, was an Anglo-Saxon, of a good family in Lincolnshire. When a young man, he was delivered by the people of Lindsay, as one of their hostages, to William the Conqueror, and confined in the castle of Lincoln. From thence he made his escape to Norway, and resided several years in the court of king Olave, by whom he was much caressed and enriched. Returning to his native country, he was shipwrecked on the coast of Northumberland, by which he lost all his money and effects, escaping death with great difficulty. He then travelled to Durham; and applying to Walter, bishop of that see, declared his resolution to forsake the world, and become a monk; in which he was encouraged by that pious prelate, who committed him to the care of Aldwine, the first prior of Durham, then at Jarrow. From that monastery he went to Melross; from thence to Wearmouth, where he assumed the monastic habit; and lastly returned to Durham, where he recommended himself so much to the whole society, by his learning, piety, prudence, and other virtues, that, on the death of Aldwine, in 1087, he was unanimously chosen prior, and not long after was appointed by the bishop archdeacon of his diocese. The monastery profited greatly by his prudent government; the privileges were enlarged, and revenues considerably increased by his influence; and he promoted many improvements in the sacred edifices. In this office he spent the succeeding twenty years of his life, sometimes residing in the priory, and at other times visiting the diocese, and preaching in different places. At the end of these twenty years, he was, in 1107, elected bishop of St. Andrew's and primate of Scotland, and consecrated

[1] English Poets, 21 vols. 1810.—Ath. Ox. vol. I.—Warton's Hist. of Poetry. —Censura Lit. vols. II. and III.—Philips's Theatrum, by sir E. Brydges.—Ellis's Specimens.

by archbishop Thomas, at York, Aug. 1, 1109. Dissentions arising between our archbishop and the king of Scotland, the prelate's anxiety and distress of mind brought on a decline of health, under which he obtained permission to return to England; and came back to Durham in 1115, where he resided little more than two months before his death. Stevens, in the "Monasticon," says that he returned to Durham after the death of king Malcolm and his queen; and Spotiswood, in his "Church History," that he died in Scotland, and was thence conveyed to and buried at Durham, in the Chapter-house, between bishops Walcher and William.

Some of his leisure hours he employed in collecting and writing the history of the church of Durham from the year 635 to 1096, in four books. But not having published this work, or made many transcripts of it, according to the custom of those times, it fell into the hands of Simeon, precentor of the church of Durham, who published it under his own name, expunging only a few passages that would have discovered its real author. This curious fact, of which we were not aware when we drew up our brief account of Simeon, is demonstrated by Selden, in his preface to sir Roger Twysden's "Decem Scriptores," and shews that literary fame was even then an object of ambition. Turgot composed several other works, particularly the lives of Malcolm Canmore, king of Scotland, and of his pious consort queen Margaret, which is often quoted by Fordun and others, but is not supposed to exist. Turgot had been confessor to queen Margaret, and as Papebroch has published in the "Acts of the Saints," a life of her, under the name of Theodoric, also said to have been a confessor to the queen, it seems not improbable, according to lord Hailes and others, that Theodoric is another name for Turgot, or that the name of Theodoric has been prefixed to the saint's life, instead of that of Turgot, by the mistake of some copier: but Papebroch certainly thinks they were two distinct persons.[1]

TURGOT (Anne-Robert-James), a French minister of state, was born at Paris, May 10, 1727, of a very ancient Norman family. His father was, for a long time, provost of the corporation of merchants. He was intended for

[1] Tanner and references.—Nicolson's Hist. Library.—Henry's Hist. vol. VI. p. 131.—Hutchinson's Durham, vol. II. p. 65.—Keith's Cat. of Scotch Bishops. —Preface to Geddes's Life of Queen Margaret, 1794, 8vo.

the church, and went through the requisite preparatory studies; but whether he disliked the catholic religion, or objected to any peculiar doctrines, is not certain. It is generally supposed that the latter was the case, and the intimacy and correspondence he had with Voltaire, Diderot, D'Alembert, &c. afford very probable ground for believing him entirely of their opinion in matters of religion. He looked, however, to the political department, as that which was best adapted to his acquisitions, and the resources which he found in his ingenuity and invention. For this purpose he studied the sciences suited to his destination, and mixed experimental philosophy with mathematics, and history with political disquisition. He embraced the profession of the law, and at once displayed his views by fixing on the office of master of the requests, who is the executive officer of government, in operations of commerce and finance. His panegyrist, M. Condorcet, tells us, that a master of requests is rarely without a considerable share of influence respecting some one of the provinces, or the whole state; so that it seldom happens that his liberality or his prejudices, his virtues or his vices, do not, in the course of his life, produce great good or great mischief. About this period Turgot wrote some articles for the Encyclopedie, of which the principal were, Etymology, Existence, Expansibility, Fair, and Foundation. He had prepared several others; but these five only were inserted. All these his biographer praises with more zeal than judgment; the article on Expansibility being very exceptionable, and that on Existence being little more than an ingenious commentary on the first principles of Des Cartes, and by no means deserving to be called the "only improvement in the science of the human mind since the days of Locke."

In 1761, Turgot was appointed intendant of Limoges. The intendant is the confidential officer of the government. He carries their orders on the subject of commerce and finance into execution; and has occasionally the right of making provisional decisions. In this office, which Turgot discharged with great attention and ability for thirteen years, he spent the most useful, though not the most conspicuous, part of his life. He conferred many advantages on his province, corrected many abuses, and opposed many mistaken opinions. In particular, he gave activity to the society of agriculture established at Limoges, by directing

their efforts to important subjects: he opened a mode of public instruction for female professors of midwifery: he procured for the people the attendance of able physicians during the raging of epidemic diseases: he established houses of industry, supported by charity, &c. &c. and during all this time he meditated projects of a more extensive-nature, such as an equal distribution of the taxes, the construction of the roads, the regulation of the militia, the prevention of a scarcity of provisions, and the protection of commerce.

At the death of Louis XV. the public voice called M. Turgot to the first offices of government, as a man who united the experience resulting from habits of business, to all the improvement which study can procure. After being at the head of the marine department only a short time, he was, in August 1774, appointed comptroller-general of the finances. In this office he introduced a great many regulations, which were unquestionably beneficial, but it has been remarked, that he might have done more, if he had attempted less. He does not appear to have attended closely to the actual state of the public mind in France. He would have been an enlightened minister for a sovereign, where the rights of the people were felt and understood. He endeavoured, it is true, to raise them from the abject state in which they had long continued, but this was to be done at the expence of the rich and powerful. The attempt to establish municipalities probably put a period to his career. This scheme consisted in the establishment of many provincial assemblies for the internal government, whose members were elected according to the most rigorous rules of representation. These little parliaments, by their mutual contests, might, and indeed did, lay the foundation of great confusion, and created a spirit of liberty which was never understood, and passed easily into licentiousness. The nobility, whom he attempted to controul; the clergy, whom he endeavoured to restrict; and the officers of the crown, whom he wished to restrain, united in their common cause. All his operations created a murmur, and all his projects experienced an opposition, which ended in his dismissal from office in 1776, after holding it about twenty months. From that period, he lived a private and studious life, and died March 20, 1781, in the fifty-fourth year of his age. Condorcet has written

a long life of him, but it is throughout the whole a panegyric. His countrymen now do not seem agreed in his character. By some it is considered that he might have saved the state: by others he is classed among those who precipitated the revolution.[1]

TURNEBUS (ADRIAN), an eminent critic and translator, was born at Andeli, a small village near Rouen in Normandy, in 1512. Two nations have contended for the honour of his birth; the French, who say he was descended of a noble but decayed family in Normandy; and the Scotch, who have discovered (Dempster, and after him Mackenzie) that his French name *Tournebœuf* is no other than *Turnbull*, and that he was the son of a Scotch gentleman of that name who married in Normandy. Whatever may be in this, Turnebus, for that is the name he took in his writings and correspondence, came to Paris at the age of eleven, and soon made such progress in classical and polite literature as to surpass all his fellow-students, and even, we are told, his masters. He had every qualification indeed to form an accomplished scholar, great memory, indefatigable application, and both taste and judgment far beyond his years. Before these all difficulties vanished, and his avidity and knowledge knew no intermission in his after-life. Even on the day of his marriage, it is said, he devoted some hours to study.

The progress of his pursuits are not particularly detailed, but he is reported to have taught the classics at Toulouse, and afterwards, in 1547, was appointed Greek professor at Paris, where he had for his colleagues Buchanan and Muretus, whose joint reputation brought scholars from all parts of Europe. In 1552, Turnebus was appointed superintendant of the royal printing-house for Greek books, and had William Morel for his associate, whom he left in sole possession of this office about four years after, on being appointed one of the royal professors. Such was his fame, that he had invitations and large offers from Italy, Spain, Portugal, Germany, and England, on condition of settling in either of those countries; but he preferred the moderate circumstances enjoyed in his own country to the most tempting offers of riches elsewhere. He died June 12, 1565, in the fifty-third year of his age, and was buried on

[1] Life by Condorcet, published in 1787, 8vo.—Monthly and Crit. Reviews for that year.—Dict. Hist.

the evening of the same day, agreeably to his desire, in a very private manner, in the burial-place belonging to the college of Montaign, being followed to his grave by only a few friends. He was supposed to have embraced the doctrines of the Reformation; but this was not generally known; and so much was he admired, that both papists and protestants endeavoured to claim him as their own. It was his singular fate, that all who knew him, and all who read his works, loved him. This gave rise to some ingenious lines by Henry Stephens, in which, after putting the question, "Why does Turnebus please every body?" in various ways, he answers, that "he pleased every body, because he did not please himself," alluding to his extreme diffidence and modesty, and his very amiable manners. Such was the esteem in which he was held, that some of the German professors, when in their lectures they quoted the authority of Turnebus (or Cujacius, to whom the same compliment was paid) they used to move their right hand to their cap, as a token of veneration. He directed his studies chiefly to philological researches, and to translating the Greek authors. His translations have always been approved, and his criticisms were not less admired in his own and the succeeding age. It has been, indeed, sometimes objected, that he was too fond of conjectural emendations, and that, notwithstanding the constitutional gentleness of his temper, he displayed more than necessary warmth in his controversies with Ramus, and with Bodin; but in general his style, as well as his sentiments, were liberal; and he is said to have discovered nothing of the pedant but in his dress. His works were collected and published in three volumes, folio, which generally make but one, at Strasburg, 1600, and consist of his commentaries on various parts of Cicero, Varro, Horace, Pliny, &c.; his translations of Aristotle, Theophrastus, Plutarch, &c. and his miscellaneous pieces, letters, and poems. His "Adversaria" went through many editions, first in quarto, from 1564 to 1599, when the last was printed in folio. Niceron enumerates a few other separate publications, and comments contributed by him to some of the classics. Of his translations, Huetius says, that "he had every quality which is necessary for a perfect translator; for he understood Greek thoroughly, and turned it into elegant Latin, closely and without depart-

ing in the least from his author, yet in a clear and pleasant style."[1]

TURNER (DANIEL), a dissenting minister of the baptist persuasion, was born at Blackwater-farm, in the parish of St. Michael, and district of St. Alban's, Hertfordshire, on March 1, 1710. He appears to have had some classical education, which he afterwards diligently improved, but was not regularly educated for the ministry. In 1738 he published "An abstract of English grammar and rhetoric," and an advertisement at the end of this volume intimates that he then kept a boarding school. Two of his pupils have been ascertained, Dr. Hugh Smith, an alderman and eminent physician in London, and Dr. William Kenrick. He commenced preacher, without any of the usual forms of admission, but merely because he was thought capable of preaching, when he was about twenty years old; and having been approved of at his outset, he continued and was settled as minister of the baptist congregation at Reading. From this he was invited to become pastor of a similar congregation at Abingdon in 1748, where he spent the remainder of his long life. He began to preach and to print early in life, and he preached and printed to the last. Many of his publications were much approved, and produced occasional correspondence between him and some eminent men of his time, particularly Dr. Watts, Dr. Kennicott, and Dr. Lowth, bishop of London. He was a man of great piety, and of a disposition peculiarly candid, liberal, and benevolent. He died Sept. 5, 1798, in the eighty-ninth year of his age, and was interred in the baptist burying-ground at Abingdon.

He published, 1. "An Introduction to Psalmody," 1737. 2. "An abstract of English grammar," 1738. 3. "The balance of the merits of the whigs and tories," 1753. 4. "A summary of facts relative to the election at Abingdon," 1768. 5. "A friendly monitor to the hardened sinner," &c. 1770. 6. "An Introduction to rhetoric," 1771. 7. "A Compendium of social religion," 1758, reprinted in 1778. 8. "Remarks on Mr. Lake's sermon on Baptism," 1781. 9. "Meditations on select portions of Scripture," 2d edit. 1785. 10. "Devotional poetry vindicated against Dr. Johnson," 1785. 11. "A serious address to Chris-

[1] Niceron, vol. XXXIX.—Mackenzie's Scotch Writers.—Irvine's Life of Buchanan.—Saxii Onomast.

tians on the duty of prayer," 1786. 12. "Essays on important subjects," 1789, 2 vols. 13. "Exhortations to loyalty and peace," 1792. 14. "Free thoughts on the spirit of free inquiry in religion," 1792. 15. "Letters religious and moral, addressed to young persons," 1793, 2d edit. 16. "Several pieces of poetry," printed, but not published, in 1794. 17. "The Monitor, or friendly address to the people of Great Britain," 1795. 18. "Common sense, or the plain man's answer to the question, whether Christianity be a religion worthy of our choice?" 1797. He also printed a few occasional sermons.[1]

TURNER (THOMAS), dean of Canterbury, was the son of Thomas Turner of Heckfield in Hampshire, alderman and mayor of Reading in Berkshire; and was born in the parish of St. Giles's in that borough, in 1591. In 1610 he was admitted on the foundation at St. John's college, Oxford, and had for his tutor Mr. Juxon, afterwards archbishop of Canterbury. His application to learning was assiduous and successful, and having entered into holy orders, he immediately distinguished himself as a divine of merit. In 1623 he was presented by his college to the vicarage of St. Giles's in Oxford, which he held with his fellowship, but relinquished it in 1628. Laud, when bishop of London, made him his chaplain, and in 1629, at which time Mr. Turner was B. D. collated him to the prebend of Newington in the church of St. Paul, and in October following to the chancellorship of the same church, in which also he was appointed by Charles I. a canon-residentiary. The king likewise made him one of his chaplains in ordinary, and gave him the rectory of St. Olave, Southwark, with which he held the rectory of Fetcham in the county of Surrey. In 1633, when Charles I. resolved on a progress to Scotland for his coronation, Turner was commanded to attend his majesty; previous to which he was, April 1, 1633-4, created D. D. by the university of Oxford. In 1641 he was preferred to the deanery of Rochester, and on the death of Dr. Eglionby to that of Canterbury, but of this last he could not obtain possession until the restoration. After the death of the king, to whom he had adhered with inflexible loyalty and attachment, he shared the fate of the other loyal clergymen in being stript of his preferments, and treated with much indignity and cruelty. On the

[1] Prot. Dissenters' Magazine, vol. VI.

restoration, in August 1660, he entered into full possession of the deanery of Canterbury, and might have been rewarded with a mitre, but he declined it, "preferring to set out too little rather than too much sail." Instead of seeking further promotion, he soon resigned the rectory of Fetcham, "desiring to ease his aged shoulders of the burthen of cure of souls; and caused it to be bestowed upon a person altogether unacquainted with him, but recommended very justly under the character of a pious man, and a sufferer for righteousness."

Having enjoyed an uninterrupted share of good health, during thirty years, he was at length attacked with that severe disease the stone; the sharpness of which he endured with exemplary fortitude and resignation. Nor did the "innocent gayety of his humour," which made his company so agreeable to all, forsake him to the last. He reached the age of eighty-one, and died in Oct. 1672, with "the greatest Christian magnanimity, and yet with the deepest sense imaginable of godly sorrow, working repentance unto salvation not to be repented of." He was buried in the dean's chapel in Canterbury cathedral, and his funeral sermon, since printed, was preached by Dr. Peter du Moulin, prebendary of the church, who gives him a very high and apparently very just character. It is not known that dean Turner published more than a single sermon on Matt. ix. 13. mentioned by Wood. Prynne censures him as an Arminian, yet Du Moulin, who enters so fully and so affectionately into his character, in all respects both as a man and as a divine, was a zealous Calvinist.

Dean Turner married Margaret, daughter of sir Francis Windebank, knt. secretary of state to Charles I. By her he had three sons, each of whom attained distinguished situations, and of whom some account will now be given.[1]

TURNER (FRANCIS), an English prelate, son of the preceding, received his education at Winchester school, and was thence elected fellow of New college, Oxford; where he took his degrees in arts, that of bachelor, April 14, 1659, and that of master in the beginning of 1663. He commenced B. D. and D. D. July 6, 1669, and in December following was collated to the prebend of Sneating in St. Paul's. On the promotion of Dr. Gunning to the see of Chichester, he succeeded him in the mastership of St.

[1] Todd's Account of the Deans of Canterbury.—Funeral Sermon by Du Moulin.

John's college, Cambridge, April 11, 1670. In 1683, he was made dean of Windsor, and the same year, was promoted to the see of Rochester, being consecrated on Nov. 11, and next year Aug. 23, was translated to the bishopric of Ely. Though he owed most of these preferments to the influence of the duke of York, afterwards James II. yet on the accession of that prince to the throne, as soon as he perceived the violent measures that were pursued, and the open attempts to introduce popery and arbitrary power, he opposed them to the utmost. He was one of the six bishops who joined archbishop Sancroft on May 18, 1688, in subscribing and presenting a petition to the king, setting forth their reasons, why they could not comply with his commands, in causing his majesty's "Declaration for liberty of conscience" to be read in their churches. This petition being styled by the court, a seditious libel against his majesty and his government, the bishops were all called before the privy council; and refusing to enter into recognizances, to appear in the court of the king's bench, to answer the misdemeanour in framing and presenting the said petition, were, on June 8, committed to the Tower; on the 15th of the same month they were brought by habeas corpus to the bar of the king's bench, where, pleading not guilty to the information against them, they were admitted to bail, and on the 29th came upon their trials in Westminster-hall, where next morning they were acquitted to the great joy of the nation. However, when king William and queen Mary were settled on the throne, our bishop, among many others of his brethren and the clergy, refused to own the established government, out of a conscientious regard to the allegiance he had sworn to James II.; and refusing to take the oaths required by an act of parliament of April 24, 1689, was by virtue of that act suspended from his office, and about the beginning of the following year, deprived of his bishopric. After this he lived the rest of his days in retirement, and dying Nov. 2, 1700, was buried in the chancel of the parochial church of Therfield in Hertfordshire, where he had been rector, but without any memorial except the word EXPERGISCAR engraven on a stone over the vault.

Previously, however, to his retirement, Burnet informs us that he was concerned in a very ill-concerted plot to restore the abdicated king, for which some of his party were imprisoned, and he thought it prudent to abscond. His

abilities were not considered as of the first order, but he was of great sincerity and integrity in private life, and it is impossible not to respect the character, whatever we may think of the opinions of a man whom neither gratitude nor interest could seduce from what he considered as his duty. He published a "Vindication of the late archbishop Sancroft and his brethren, the rest of the deprived bishops, from the reflections of Mr. Marshall, in his defence of our Constitution." "Animadversions on a pamphlet entitled The Naked Truth," which were answered by Andrew Marvell, under the name of *Rivet;* and "Letters to the Clergy of his diocese."[1]

TURNER (THOMAS), brother to the above, was born at Bristol in 1645, and educated at Corpus Christi college, Oxford, of which he was elected fellow; he afterwards became chaplain to Dr. Henry Compton, bishop of London, who collated him, Nov. 4, 1680, to the rectory of Thorley in Hertfordshire, and Dec. 20 following, to the archdeaconry of Essex; and in 1682, to the prebend of Mapesbury in St. Paul's. He commenced D. D. at Oxford, July 2, 1683, was collated by his brother to a prebend of Ely, March 26, 1686, and elected president of Corpus, March 13, 1687-8. The same year, May 7, he was instituted to the sinecure rectory of Fulham, on the presentation of his brother, to whom the advowson, for that turn, had been granted (the bishop of London being then under suspension), and at length was made precentor and prebendary of Brownswood in St. Paul's, Jan. 11, 1689. What his political principles were at the revolution, we are not told, although, by keeping possession of his preferments, it is to be presumed, he did not follow the example of his brother, but took the oaths of allegiance. However, we are informed, that after the act passed in the last year of king William III. requiring the abjuration oath to be taken before Aug. 1, 1702, under penalty of forfeiting all ecclesiastical preferments, Dr. Turner went down from London to Oxford, July 28, seemingly with full resolution not to take the oath, and to quit all his preferments; but, on better advice, he made no resignation, knowing that if he was legally called upon to prove his compliance with the act, his preferments would be void in course; and so continued to act, as if he had taken the oath, by which means he re-

[1] Ath. Ox.—Bentham's Ely.—Burnet's Own Times.

tained his preferments to his death, without ever taking it at all. He died April 30, 1714, and was buried in the chapel of Corpus Christi college, where there is a monument, and an inscription written by Edmund Chishull, B. D.

Dr. Turner has left only one sermon in print, preached before the king, May 29, 1685, but he is memorable on another account. He was a single man, and remarkable for his munificence and charity in his life-time. By his will, he left the bulk of his fortune, which was very considerable, in public and charitable uses; for, besides 4000*l.* in legacies to his relations and friends, he gave or left to his college 6000*l.* for improving the buildings, and other purposes; to the dean and chapter of Ely 1000*l.* for augmenting the singing-men's stipends; and 100*l.* the interest of which was to be expended in putting out children of the town of Ely apprentices, at the nomination of his successors in the stall he held; and the remainder of his effects, which amounted to 20,000*l.* his executors were directed to lay out in estates and lands, and settle them on the governors of the charity for the relief of poor widows and children of clergymen. His executors accordingly purchased the manor of Stow in Northamptonshire, and other estates there, and at West-Wratting in Cambridgeshire, amounting to above 1000*l.* a year, and settled them in 1716, agreeably to his will. They also erected a sumptuous monument to his memory in Stow church, with an inscription.—WILLIAM TURNER, the third son of the dean of Canterbury, was archdeacon of Durham, and rector of Stanhope in that county. He died at Oxford in 1685, and was buried in St. Giles's church, and near his remains were deposited those of his mother, who died in 1692.[1]

TURNER (WILLIAM), a very eminent naturalist and divine, was born at Morpeth, in Northumberland, and was educated under the patronage of sir Thomas Wentworth, at the university of Cambridge, where he was chosen a fellow of Pembroke Hall, about 1531. He acquired great reputation for his learning, and about 1536 was admitted to deacon's orders, at which time he was master of arts. He applied himself also to philosophy and physic, and early discovered an inclination to the study of plants, and a wish to be well acquainted with the *materia medica* of the ancients. He complains of the little assistance he could

[1] Bentham's Hist. of Ely.—Ath. Ox. vol. II.

success in these pursuits. "Being yet a student of Pembroke Hall, where I could learn never one Greke, neither Latin, nor English name, even amongst the physicians, of any herbe or tree; such was the ignorance of that time; and as yet there was no English herbal, but one all full of unlearned cacographies and falsely naming of herbes."

At Cambridge, Turner imbibed the principles of the reformers, and afterwards, agreeably to the practice of many others, united the character of the divine to that of the physician. He became a preacher, travelling into many parts of England, and propagated, with so much zeal, the cause of the reformation, that he excited persecution from bishop Gardiner. He was thrown into prison, and detained for a considerable time; and on his enlargement submitted to voluntary exile during the remainder of the reign of Henry VIII. This banishment proved favourable to his advancement in medical and botanical studies; he resided at Basil, Strasburgh, and at Bonn, but principally at Cologn, with many other English refugees. He dwelt for some time at Weissenburgh; and travelled also into Italy, and took the degree of doctor of physic at Ferrara. As at this period the learned were applying with great assiduity to the illustration of the ancients, it was a fortunate circumstance for Dr. Turner, that he had an opportunity of attending the lectures of Lucas Ghinus, at Bologna, of whom he speaks in his "Herbal" with great satisfaction, and frequently cites his authority against other commentators. Turner resided a considerable time at Basil, whence he dates the dedication of his book "On the Baths of England and Germany." During his residence in Switzerland he contracted a friendship with Gesner, and afterwards kept up a correspondence with him. Gesner had a high opinion of Turner, as a physician and man of general learning, whose equal, he says, he scarcely remembered. This encomium occurs in Gesner's book "De Herbis Lunariis."

On the accession of Edward VI, he returned to England, was incorporated M. D. at Oxford, appointed physician to Edward, duke of Somerset, and, as a divine, was rewarded with a prebend of York, a canonry of Windsor, and the deanery of Wells. In 1552 he was ordained priest by bishop Ridley. He speaks of himself in the third part of his "Herbal," as having been physician to the "erle of Embden, lord of East Friesland." In 1551 he published the first part of his History of Plants, which he dedicated to

the duke of Somerset his patron. But on the accession of queen Mary, his zeal in the cause of the reformation, which he had amply testified, not only in preaching, but in various publications, rendered it necessary for him to retire again to the continent, where he remained at Basil, or Strasburgh, with others of the English exiles, until queen Elizabeth came to the throne. He then returned, and was reinstated in his preferments. He had, however, while abroad, caught some of the prejudices which divided the early protestants into two irreconcilable parties, and spoke and acted with such contempt for the English discipline and ceremonies, as to incur censure, but certainly was not deprived, as some of those writers who are hostile to the church have asserted, for he died possessed of the deanery of Wells. It would appear, indeed, that he had given sufficient provocation, but found a friend in the queen on such occasions. In the dedication of the complete edition of his "Herbal" to her in 1568, he acknowledges with gratitude, her favours in restoring him to his benefices, and in other ways protecting him from troubles, having, at four several times, granted him the great seal for that purpose.

Dr. Turner seems to have divided his time between his deanery, where he had a botanical garden, of which frequent mention is made in his "Herbal," and his house in Crutched Friars, London. He speaks also of his garden at Kew, and from the repeated notices he takes of the plants in Purbeck, and about Portland, Dr. Pulteney infers that he must have had some intimate connections in Dorsetshire. He died July 7, 1568, a few months after the publication of the last part of his "Herbal," and was buried in the chancel of St. Olave's church, Hart-street, London, where a monument was erected to his memory by his widow.

Dr. Turner was the author of many controversial treatises, chiefly written against popery. Among these were, 1. "The hunting of the Romish Fox," &c. Basil, 1543. 2. "Rescuing of the Romish Fox," 1545. 3. "The hunting of the Romish Wolf," 8vo: all these were published under the name of William Wraughton. 4. "Dialogue, wherein is contained the examination of the Mass," Lond. 8vo. 5. "A preservative, or triacle against the Poison of Pelagius, lately renewed and stirred up again, by the furious sect of the anabaptists," ibid. 1551, 12mo. 6. "A new book of spiritual physic for divers diseases," 1555. 7. "The

hunting of the Fox and Wolf, because they did make havock of the sheep of Jesus Christ," 8vo. Tanner mentions a few other articles, and there are several of his tracts yet in manuscript, in various libraries. He collated the translation of the Bible with Hebrew, Greek, and Latin copies, and corrected it in many places. He procured to be printed at Antwerp a new and corrected edition of William of Newburgh's "Historia gentis nostræ," from a MS. he found in the library at Wells; but complains that the printer not only omitted certain articles sent by him, but left out the preface he sent him, and substituted one of his own. Our author also translated several works from the Latin, particularly "The comparison of the Old Learning and the New," written by Urbanus Regius, Southwark, 1537, 8vo, and again 1538 and 1548.

His first work on the subject of plants was printed at Cologn, under the title of "Historia de naturis herbarum, scholiis et notis vallata," 1544, 8vo. Bumaldus is the only writer who mentions this work, and it probably was not reprinted in England. It was followed by a small volume under the title of "Names of Herbes, in Greek, Latin, English, Dutch and French," Lond. 1548. As his knowledge in natural history was not confined to botany, he published a treatise on birds, entitled "Avium præcipuarum, quarum apud Plinium et Aristotelem mentio est, brevis et succincta historia," Cologn. 1543, 8vo. By a letter of his prefixed to Gesner's "Historia Animalium," edit. 1620, relating to the English fishes, it appears that he had no inconsiderable degree of knowledge in that part of zoology. But the work which secured his reputation to posterity, and entitles him to the character of an original writer on that subject, in England, is his "History of Plants," printed at different times, in three parts, in fol. with cuts, under the title of a "New Herbal," Lond. 1551, part first; part second at Cologn, in 1562; with this was reprinted the first part, and his "Book on the Bathes of England and Germany." These were reprinted, with a third part, in 1568. Dr. Pulteney has given a minute account of the contents and progress of this work, and observes, that when we regard the time in which Dr. Turner lived, and the little assistance he could derive from his contemporaries, he will appear to have exhibited uncommon diligence, and great erudition, and fully to deserve the character of an original writer. He also paid early

attention to mineral waters, and to wines; and wrote on both subjects.

It appears that at one time there was a design of placing Dr. Turner at the head of Oriel college. Kennet mentions a letter to that college (1550, July 5) "to accept Dr. Turner for master of the same, appointed by the king;" but this appointment certainly did not take place. But from a passage in his "Spiritual Physic," he appears to have been once a member of the House of Commons. Fox speaks of Turner with great respect, as "a man whose authority neither is to be neglected, nor credit to be disputed." He married Jane, daughter of George Ander, an alderman of Cambridge, who after his death married Cox, bishop of Ely. In memory of her first husband, she left some money and lands to Pembroke Hall.

By this lady Dr. Turner had a son, PETER, who was a physician, and practised in London, and resided the latter part of his life in St. Helen's, Bishopsgate-street, London. He died in 1614, and was buried near his father in St. Olave's church, where there is a monument to his memory. He married Pascha, sister to Dr. Henry Parr, bishop of Worcester, by whom he had eight children, one of whom is the subject of the following article.[1]

TURNER (PETER), son to the preceding Dr. Peter, and grandson to Dr. William Turner, was born in 1585, and was admitted a probationer fellow of Merton college, Oxford, in 1607, where he proceeded in arts, and not being restricted to any particular faculty, as the fellows of other colleges are, became, according to Wood, versed in all kinds of literature. His first preferment was the professorship of geometry in Gresham college, in July 1620, but he continued to reside mostly at Oxford, and held this place together with his fellowship. In 1629, by the direction of Laud, then bishop of London, he drew up a scheme for the annual election of proctors out of the several colleges at Oxford in a certain order, that was to return every twenty-three years, which being approved of by his majesty, Charles I. was called the Caroline cycle, and is still followed, and always printed at the end of the "Parecbolæ sive Excerpta, e corpore statutorum universitatis Oxon." In the same year he acted as one of the com-

[1] Ath. Ox. vol. I. new edit.—Pulteney's Sketches.—Ward's Gresham Professors.—Strype's Cranmer, p. 235, 274, 314, 357.—Strype's Parker, p. 46, 151.—Fuller's Worthies.

missioners for revising the statutes, and reducing them to a better form and order. In 1630, on the death of Briggs, Mr. Turner was chosen to succeed him as professor of geometry at Oxford, and resigned his Gresham professorship. How well he was qualified for his new office appears by the character archbishop Usher gives of him, "Savilianus in academia Oxoniensi matheseos professor eruditissimus." In 1634 the new edition of the statutes was printed in fol. with a preface by Mr. Turner; and to reward him for his care and trouble, a new office was founded, that of "custos archivorum," or keeper of the archives, to which he was appointed, and made large collections respecting the antiquities of the university, which were afterwards of great use to Anthony Wood. In 1636, on a royal visit to Oxford, Mr. Turner was created M. D. but having adhered to his majesty in his troubles, and even taken up arms in his cause, he was ejected from his fellowship of Merton, and his professorship. This greatly impoverished him, and he went to reside with a sister, the widow of a Mr. Watts, a brewer in Southwark, where he died in Jan. 1651, and was interred in St. Saviour's church. He was a man of extensive learning, and wrote much, but being fastidious in his opinion of his own works, he never could complete them to his mind. We have mentioned the only writings he published, except a Latin poem in the collection in honour of sir Thomas Bodley, called the "Bodleiomnema," Oxf. 1613. Wood also mentions "Epistolæ variæ ad doctissimos viros;" but we know of no printed letters of his; Dr. Ward, however, gives extracts from three MS letters in English to Selden, chiefly relating to some Greek writers on the music of the ancients.[1]

TURNER (WILLIAM), a pious English divine, was a native of Flintshire, and born near Broadoak, in that county, but in what year we have not discovered. Our particulars indeed of this gentleman are extremely scanty, he having been omitted by Wood. Previously to his going to Oxford, he was for some time an inmate in the house of the celebrated Philip Henry, partly as a pupil, and partly as an assistant in the education of Mr. Henry's children, one of whom, Matthew, the commentator, was first initiated in grammar-learning by Mr. Turner. This was in 1668, after which Mr. Turner entered of Edmund hall, Oxford, where

[1] Ath. Ox. vol. II.—Ward's Gresham Professors.

he took his degree of M. A. June 8, 1675. He became afterwards vicar of Walberton, in Sussex, and resided there in 1697, at the time he published his principal work, but the date of his death we have not been able to ascertain. In 1695 he published a "History of all Religions," Lond. 8vo; but the work by which he is best known is his "Compleat history of the most remarkable Providences, both of Judgment and Mercy, &c. to which is added, whatever is curious in the works of nature and art. The whole digested into one volume, under proper heads; being a work set on foot thirty years ago, by the rev. Mr. Pool, author of the 'Synopsis Criticorum;' and since undertaken and finished by William Turner," &c. 1697, fol. This curious collection ranks with the similar performances of Clark, and Wanley in his "History of the Little World," but is superior, perhaps, to both in selection and conciseness. Dunton, in his "Life," gives Mr. Turner the character of "a man of wonderful moderation, and of great piety," and adds, what it is very natural for a bookseller to praise, that "he was very generous, and would not receive a farthing for his copy till the success was known."[1]

TURRECREMATA. See TORQUEMADA.

TURRETIN (BENEDICT), the first of a celebrated family of protestant divines, was the son of Francis Turretin, descended from an ancient family at Lucca, who was obliged to fly his country for the cause of religion, and resided partly at Antwerp and Geneva, and lastly at Zurich, where he died. His son Benedict was born Nov. 9, 1588, and in his thirty-third year (1621) was appointed pastor, and professor of theology at Geneva. The same year the republic of Geneva being alarmed at the hostile preparations making by the duke of Savoy, sent Mr. Turretin to the States General of the United Provinces and to the prince of Orange, and he prevailed on their high mightinesses to advance the sum of 30,000 livres, and 10,000 livres per month, for three months, in case of a siege. He also obtained other pecuniary aid from the churches of Hamburgh, Embden, and Bremen. During his being in Holland, he had interviews with the French and English ambassadors, and had an audience of the king

[1] Life of Philip Henry, p. 100, 161.—of Matt. Henry, p. 21.—Dunton's Life, p. 225.

of Bohemia, to whom he communicated the sympathy which the state of Geneva felt on his reverse of fortune. In 1622 he returned to Geneva, and was received with all the respect due to his services. He died at Geneva, March 4, 1631, with the character of a very learned divine, and a man of great moderation and judgment. His works are, 1. A defence of the Geneva translation of the Bible, against the attack of father Coton in his "Geneve Plagiaire." This extended to three parts, or volumes, printed from 1618 to 1626. 2. "Sermons," in French, "sur l'utilité des chatiments." 3. "Sermons," in Italian, &c.[1]

TURRETIN (FRANCIS), son to the preceding, was born at Geneva, Oct. 17, 1623. After pursuing his studies in the classics and philosophy with great credit, he entered on the study of divinity, under the celebrated Calvinistic professors, John Diodati, Theodore Tronchin, Frederick Spanheim, &c. While a student he supported in 1640 and 1644, two theses, "De felicitate morali et politica," and "De necessaria Dei gratia." He afterwards went to Leyden, and formed an acquaintance with the most eminent scholars there; and afterwards to Paris, where he lodged with the celebrated Daillé, and studied geography under Gassendi, whose philosophical lectures he also attended. He then visited the schools of Saumur and Montauban, and on his return to Geneva in 1647 was ordained, and in the following year served both in the French and Italian churches of that city. In 1650 he refused the professorship of philosophy, which was offered to him more than once, but accepted an invitation to the pastoral office at Lyons, where he succeeded Aaron Morus, the brother of Alexander. In 1653 he was recalled to Geneva to be professor of divinity, an office which Theodore Tronchin was now about to resign from age, and Turretin continued in it during the rest of his life. In 1661 he was employed on a similar business as his father, being sent to Holland to obtain assistance from the States General to fortify the city of Geneva. Having represented the case, he obtained the sum of 75,000 florins, with which a bastion was built, called the Dutch bastion. He had an interview with the prince and princess dowager of Orange at Turnhout in Brabant; and having often preached while in Holland, he was so

[1] Moreri.—Life by Pictet.

much admired, that the Walloon church of Leyden, and the French church at the Hague, sent him invitations to settle with them; but this he declined, and returned to Geneva in 1662. He had not been here long before the states general of Holland wrote most pressingly to the republic, requesting that Turretin might be permitted to settle in Holland; and similar applications were made from Leyden, &c. in 1666 and 1672: but he could not be reconciled to the change, and resuming his functions, acquired the greatest fame, both as a divine and professor. He died Sept. 28, 1687.

Besides some sermons dedicated to madam de Schomberg, he wrote an answer to a piece published by a canon of Aneci, in order to render the protestants odious, among other things, upon the doctrine of the obedience of subjects to their lawful princes. He wrote also an answer to the letter, which the bishop of Lucca sent to the families at Geneva, which were originally of his diocese, to exhort them to the profession of the catholic religion, which their ancestors had abandoned. But what will chiefly perpetuate our author's memory is his "Institutio Theologiæ Elencticæ," in three volumes 4to, his theses "De satisfactione Christi" against the Socinians, and "De necessaria secessione ab Ecclesia Romana." There is an excellent abridgment of his "Institutio," by Leonard Riissen, which has gone through several editions; the best, if we mistake not, is that of Amsterdam, 1695, 4to.[1]

TURRETIN (JOHN ALPHONSUS), the most celebrated of the family, was the son of Francis Turretin, and was born at Geneva, Aug. 24, 1671. From his infancy he shewed a great ardour for study, which his father took every pains to improve and direct. Some of his early preceptors were divines who had fled from France for religion, and one of them, a Mons. Dautun, was particularly serviceable in correcting the exuberances of his compositions, and habituating him to revise and reconsider what he wrote. This at first was rather troublesome to the lively spirits of our author, but he soon saw that Dautun had reason on his side. He studied the Cartesian philosophy under Chouet, a very able professor. Bishop Burnet, who passed the winter at Geneva in 1685, conceived a very high opinion

[1] Moreri.—Life by Pictet prefixed to the edition of the "Institutio" printed in 1701.

of young Turretin, often examined him on his tasks, and in the course of many conversations inspired him with that taste which Turretin always afterwards indulged for English literature. In 1687 he lost his father, but continued to pursue his theological studies under Louis Tronchin, Calendrin, and Pictet. Tronchin admired in him a great love for truth and peace, and said, "that young man begins where others end." Turretin had many advantages on his side, an uncommon share of natural understanding, a great memory, a faculty in discovering the important parts of a question; an aversion to idleness and frivolous amusements; learned friends, an ample library, and a patrimony which set him at ease from anxiety or precipitation in his studies. At the age of twenty, with these advantages, we are told he was "almost a great man," *(presque un grand homme)*.

In 1693 he began his travels, and first resided for a considerable time in Holland, where his talents recommended him to the acquaintance and friendship of the most eminent scholars and divines of the time. He lived eight months at Rotterdam, and in the midst of the disputes between Jurieu and Bayle, was on good terms with both, without any sacrifice of principle on his own part. His chief object during his residence in Holland was the study of ecclesiastical history under Spanheim; and with that view he continued about eight months at Leyden, and maintained some theses which did him great credit, particularly "Pyrrhonismus pontificius, sive Theses Theologico-historicæ de variationibus pontificiorum circa ecclesiæ infallibilitatem." This was reprinted in the collection of his Dissertations. In July 1692 he came to England, but had not slept many nights in London before he was attacked by an asthmatic complaint, which disturbed him for the greater part of his life. He removed for better air to Chelsea, but preached in the French church in London, and visited the universities of Oxford and Cambridge. At the latter he first saw Mr. (afterwards sir) Isaac Newton, in whose modest manners and conversation he discerned the future illustrious character. It appears also that he held some amicable disputes with our divines on the respective constitutions of the churches of England and Geneva. He passed much of his time with his old friend bishop Burnet, at the palace at Salisbury, where he also met Dr. Whitby and Mr. Allix; and by means of lord Galloway was introduced at court, and

very graciously received by King William and queen Mary. Burnet also introduced him to Tillotson, Compton, Tenison, Lloyd, Wake, &c. &c. He learned English so well, that when after his return to Geneva, the duke of Bridgwater and lord Townsend, with both of whom he was intimate, engaged him to preach in English, he performed it with a facility, which astonished his noble hearers; but he afterwards lost the art of speaking, although he could always write and read English with great ease and correctness.

After leaving England, which he did with much regret, in the spring 1693, he went to Paris, where he had equal reason to be pleased with his reception, being in the same manner caressed by Bossuet, Huet, Bignon, Nicaise, Mabillon, Malebranche, &c. &c. and in short all the learned men of the day. On his return home he was ordained to the ministry in 1694, when only twenty-two years of age, a special mark of respect, as twenty-four is the lowest age appointed by law. For some time he had no fixed charge, but preached in the Italian church, with which his father and grandfather had always been connected, and he was a perfect master of the language. In 1697 the magistrates founded for him a professorship of ecclesiastical history, but without any salary, and M. Turretin was in a condition to accept it on such terms. He entered on his office in May, with a discourse on the utility and excellence of sacred antiquities, and afterwards began a course of ecclesiastical history, comprised in about three hundred lectures. He was often requested to print these, but pleaded that they were merely collections formed for the direction of the students, and were not sufficiently polished for publication.

In 1699 he embraced a favourable opportunity to make the tour of Swisserland, in the course of which he added considerably to the number of his friends and admirers. After his return, the commencement of a new century directed his attention to the secular games of the ancients, and produced from his pen a treatise entitled "De ludis sæcularibus Academicæ Quæstiones," Gen. 1701, 4to. In the same year he was chosen rector of the academy, in which office he remained until 1711, and delivered ten orations on the academic anniversary of each year. In 1702, he wrote a panegyric on William III, which was reprinted in England, and much admired. On the death of Tronchin, in 1705, he was appointed to succeed him in

the divinity professorship, which he held with that of ecclesiastical history, but did not deliver a regular, systematic course of divinity lectures, for which he was blamed. In 1706 he joined those Geneva divines who sought to be excused from subscribing the form called the *consensus*, which had been introduced about thirty or forty years before. It appears from this that his notions were rather more latitudinarian than those of his ancestors; and it was remarked as rather singular that the son should be so zealous to abolish, what the father had been equally zealous to establish. We are assured, however, that friendly as he was to toleration, and somewhat inclined to Arminianism, he was a constant advocate for uniformity in all essential doctrines. In 1707, when the re-union of the protestant churches was agitated, the king of Prussia made Turretin a present of a gold medal, and he was chosen a member of the royal society of Berlin, as he had before of that of London. On the subject of any junction with the church of Rome, Turretin held that to be wholly impracticable, and his opinion had great weight. Such was indeed his reputation, that no strangers, of whatever rank, ever visited Geneva without a desire to be introduced to him, and to consult him on matters of importance.

In 1711 he began to print his theses on different subjects, but chiefly on the necessity of a revelation, and on the truth of the Christian religion, all of which were published at Geneva in 2 vols. 4to, 1737. In 1719 he published a "Dissertation on Fundamental Points," which he had written at the request of two persons of rank of the Lutheran profession. Along with it was published his "Cloud of Witnesses." The title was "Nubes Testium de moderato et pacifico de rebus theologicis judicio, et instituenda inter protestantes concordia. Premissa est brevis et pacifica de articulis fundamentalibus disquisitio, qua ad protestantium pacem, mutuamque tolerantiam via sternitur," 4to. This work, which contains an assemblage of the sentiments of eminent men of all ages on the subject of toleration, was dedicated to archbishop Wake, who as well as the author laboured much to procure a re-union between the protestant churches; and Turretin derived no little reputation from this attempt, which many of the leading men among the Lutherans highly approved. About this time he had a controversy with Buddeus on the subject of miracles, which was conducted on both sides with great urbanity. Turretin

also began to prepare for the press his lectures on natural religion, which form an excellent system on that subject. On the death of Pictet he succeeded him in his duties, on solemn academical festivals, and in delivering the accustomed harangues, prescribed by the laws of Geneva, not only in the council of two hundred, but in the half-yearly meetings of the burgesses. He also took an active part in various improvements introduced by the church of Geneva, as a revision of their liturgies, a translation of the new testament published in 1726, the establishment of a society for the education of the young, &c. In 1734 he published his abridgment of ecclesiastical history, in Latin, "Historiæ Ecclesiasticæ compendium a Christo nato usque ad annum 1700," Genev. 8vo. This he used to dictate to his students, and it served as a text-book for his lectures. The preceding year he received from our queen Caroline, who had often shewn him marks of respect, a gold medal, brought by Sir Luke Schaub, but she was dead before it arrived. On the death of archbishop Wake in 1737, which Turretin very much regretted, the divines of Geneva having determined to write a letter to the new archbishop, Potter, congratulating him on his promotion, and requesting his protection to the foreign churches, Turretin was employed on the occasion, and this was the last letter of any importance which he wrote. His health, always delicate, now began to give way, and he died May 1, 1737, in his sixty-sixth year, regretted as one of the most able divines of his church or time.

In 1708 he married, and left a son, who did not follow his father's profession, but died in 1754. There were two Lives of Turretin written, one in French, by Vernet, which is inserted in the "Bibliotheque raisonnée," vol. XXI.; the other in Latin by Tronchin, inserted in the "Tempe Helvetica," vol. III. From these Chaufepie has compiled an excellent article, as indeed all his additional articles are, from which we have taken the above particulars.[1]

TURSELIN, or TURSELLINUS (Horace), a learned and indefatigable Jesuit of Rome, was born in 1545, and taught rhetoric in that city with reputation during twenty years, and was afterwards rector of several colleges. He promoted the study of the belles lettres in his society, and died at Rome, April 6, 1599, aged 54. His principal works

[1] Chaufepie.

are, 1. "The Life of St. Francis Xavier;" the best edition of this is that of 1596, 4to. On this work we shall have occasion to make some remarks in our article of Xavier. 2. "The History of Loretto," 8vo. 3. A treatise on the Latin Particles. 4. "An Abridgment of Universal History," from the creation to 1598, &c. All the above are in elegant Latin. The best editions of his Universal History are those which have a continuation by father Philip Briet, from 1618 to 1661. The best French translation of it is by the abbé Lagneau, Paris, 1757, 4 vols. 12mo, with notes.[1]

TUSSER (THOMAS), an English poet of the sixteenth century, and styled the British Varro, was born, as it is supposed, about the year 1515, at Rivenhall near Witham in Essex. His father, William Tusser, married a daughter of Thomas Smith, of Rivenhall, esq. by whom he had five sons and four daughters; and this match appears to have been the chief foundation of "the gentility of his family," for which he refers his readers to "the Heralds' book." The name and race, however, have long been extinct. At an early age, much against his will, he was sent by his father to a music-school; and was soon placed as a chorister or singing-boy in the collegiate chapel of the castle of Wallingford; and after some hardships, of which he complains, and frequent change of place, he was at length admitted into St. Paul's, where he arrived at considerable proficiency in music, under John Redford, the organist of that cathedral, a man distinguished for his attainments in the science. From St. Paul's he was sent to Eton school, and was some time under the tuition of the famous Nicholas Udall, of whose severity he complains, in giving him fifty-three stripes at once for a trifling fault. Hence he was removed to Cambridge, and, according to some, was first entered of King's college, and afterwards removed to Trinity hall; but his studies being interrupted by sickness, he left the university, and was employed about court, probably in his musical capacity, by the influence of his patron, William lord Paget. He appears to have been a retainer in this nobleman's family, and he mentions his lordship in the highest terms of panegyric.

In this situation, which must have been during the latter part of the reign of Henry VIII. and the first years of Edward VI. when his patron was in great favour, he remained

[1] Moreri.—Dict. Hist.

ten years, and then retiring into the country, and marrying, turned farmer at Katwade, now Cattiwade, a hamlet of the parish of Brantham, in Sanfort hundred, Suffolk, near the river Stour. Here he composed his book of Husbandry, the first edition of which was published in 1557, and dedicated to his patron lord Paget. It is probable that he must have been acquainted with rural affairs, for several years at least, before he could produce even the rude essay which forms the germ of his future and more elaborate work. He appears to have suffered some reverse in his farming business, as we find him afterwards successively at Ipswich, where his wife died, at West Dereham, and at Norwich. He married, however, a second wife, of the name of *Moon*, which affords him a play of words; but this match did not add to his happiness, apparently from a disparity in age, she being very young. He then obtained, by the interest of Salisbury, dean of Norwich, a singing-man's place in that cathedral. After this he tried farming again, at Fairsted, near his native place; but again failing, he repaired to London, which he mentions with due commendation, until being driven from it by the plague in 1574, he went to Cambridge. When the scourge abated he returned to London, and died there, as is generally supposed, about 1580, and was interred in St. Mildred's church in the Poultry, with an epitaph, recorded by Stow.

For an author, the vicissitudes of his life present an uncommon variety of incident. "Without a tincture of careless imprudence," says Warton, "or vicious extravagance, this desultory character seems to have thriven in no vocation." There are no *data*, however, to account for his frequent changes of life and his failures. Farming was his leading pursuit, and in that, although he was a good theorist for the time, he was unsuccessful in practice. Stillingfleet says, "He seems to have been a good-natured cheerful man, and though a lover of œconomy, far from meanness, as appears in many of his precepts, wherein he shews his disapprobation of that pitiful spirit, which makes farmers starve their cattle, their land, and every thing belonging to them; choosing rather to lose a pound than spend a shilling. Upon the whole, his book displays all the qualities of a well-disposed man, as well as of an able farmer." Mr. Stillingfleet adds, "Googe set Tusser on a level with Varro and Columella and Palladius; but I would rather compare him to old Hesiod. They both wrote in the infancy of husbandry;

both gave good general precepts, without entering into the detail; though Tusser has more of it than Hesiod; they both seem desirous to improve the morals of their readers as well as their farms, by recommending industry and economy; and that which perhaps may be looked upon as the greatest resemblance, they both wrote in verse, probably for the same reason, namely, to propagate their doctrines more effectually."

Tusser's "Five Hundred Points of Good Husbandry" appears to have obtained a very favourable reception from the public, above twelve editions having appeared within the first fifty years, and afterwards many others were printed. The best editions are those of 1580 and 1585, but they are very scarce. In 1812 the public was favoured with a new edition, carefully collated and corrected by Dr. William Mavor, of whose biographical sketch we have availed ourselves in the present article. Dr. Mavor has rendered his edition highly valuable by a series of notes, georgical, illustrative, and explanatory, a glossary, and other improvements.[1]

TUTCHIN (JOHN), a party writer in the reign of king James the second, very early in life became obnoxious to the government from the virulence of his writings. He was prosecuted for a political performance on the side of Monmouth, and being found guilty, was sentenced by Jefferies to be whipped through several market-towns in the west. To avoid this severe punishment he petitioned the king that the sentence might be changed to hanging. At the death of this unfortunate monarch he wrote an invective against his memory, which even the severity of his sufferings can hardly excuse. He was the author of "The Observator," which was begun April 1, 1702. Becoming obnoxious to the tories, he received a severe beating in August 1707, and died in much distress in the Mint, the 23d of September following, at the age of forty-seven. In some verses on his death he is called captain Tutchin. Besides political and poetical effusions, he wrote a drama entitled "The unfortunate Shepherd," 1685," 8vo, which is printed in a collection of his poems.[2]

TUTET (MARK CEPHAS), an eminent merchant in Pudding-lane, is said to have united to the integrity and skill

[1] Life by Dr. Mavor.—Philips's Theatrum, edit. 1801.—Censura Literaria.—Bibliographer, vol. I.

[2] Biog. Dram.—Swift's Works.—Pope's Works, by Bowles.

of a man of business the accomplishments of a polite scholar and an intelligent antiquary. He was elected a member of the Society of Antiquaries June 26, 1755. In 1771 he married a cousin, but had not any issue. On the 5th of July, 1785, presently after supper, he received a sudden and unexpected paralytic stroke, which in a few hours deprived him of speech and senses; in which state he lay till the 9th of July, being the day on which he had accomplished fifty-two years and eleven months. By his will he ordered his coins, medals, books, and prints, to be sold by auction (which was done from the 11th of January to the 18th of February, 1786, inclusive); the produce to be added to the principal part of his estate, which his industry and extreme frugality had increased to a considerable fortune, the interest of which he bequeathed to his widow for her life; and after her to a female cousin of the same condition; the ultimate reversion equally amongst the children of his brother. Few of his survivors understood better the rare secret of collecting only what was truly valuable; a circumstance which invincible modesty alone prevented from being more generally known. To those who were favoured with his intimacy his treasures and his judicious communications were regularly open. His select and valuable library was remarkable for the neatness of the copies; and many of the books were improved by notes written in his own small but elegant hand-writing.[1]

TWEDDELL (JOHN) an enterprizing scholar of uncommon talents and attainments, was born June 1, 1769, at Threepwood, near Hexham, in the county of Northumberland. He was the son of Francis Tweddell, esq. an able and intelligent magistrate. His earlier years were passed under the care and instruction of a most pious and affectionate mother; and at the age of nine years he was sent to school at Hartforth, near Richmond, in the North Riding of Yorkshire, under the superintendance of the Rev. Matthew Raine (father of the late learned Dr. Raine, of the Charter-house), who early discovered those rare endowments which were shortly to win high distinction, and were cherished by him with a kind solicitude, and treated with no common skill. Previously to his commencing residence at the university of Cambridge he spent some time under the immediate tuition of the Rev. Dr. Samuel Parr, whose

[1] Biog. Brit. art. Ducarel.

pre-eminent learning opened not its stores in vain to an ardent and capacious mind; and whose truly affectionate regard for his pupil spared no pains to perfect him in all the learning of Greece and Rome; nor is it too much to say, that the tutor saw his pains requited, and gloried in his charge; whilst he secured the grateful respect and lasting attachment of his accomplished scholar. Mr. Tweddell's proficiency in his academical course procured him unprecedented honours. The "Prolusiones Juveniles," which were published in the year 1793, furnish an ample and unequivocal testimony to the extent and versatility of his talents. Professor Heyne, of Goettingen, in a letter addressed to Dr. Burgess (the truly learned and venerable bishop of St. David's), thus speaks of Mr. Tweddell's productions: — "Redditæ mihi his diebus sunt litteræ tuæ, missæ ex urbe Dresdæ, Saxoniæ, inclusæ litteris elegantissimis Jöannis Tweddell, juvenis ornatissimi; cujus visendi et compellandi copiam mihi haud obtigisse vehementer doleo; spirant litteræ ejus indolem ingenuam, ingenium venustum, mores amabiles et jucundos. Eruditionem autem ejus exquisitam ex *prolusionibus* ejus *juvenilibus* perspexi, quas litteris adjunxerat; una cum generoso libertatis sensu, quem cum ipsa libertate sibi eripi haud videtur pati velle."

In 1792 Mr. Tweddell was elected fellow of Trinity college; and, soon afterwards, entered himself a student of the Middle-Temple. By those who were acquainted with the vivacity and playfulness of his mind, and who remember with what an exquisite feeling he relished the beauties of poetic fiction and the graces of classical composition, it will not be thought surprising that the study of the law should be in a more than common degree distasteful; yet, such was his deference to the wishes of his father, that, although he could never overcome the prevailing aversion of his mind, he paid considerable attention to his professional studies. It appears, both from the records of his private sentiments, as well as from his large and constant intercourse with the best sources of English history, and his predilection for political economy, that he would have wished to employ his talents and cultivated address in diplomacy at the courts of foreign powers.

It was not without a view to this that Mr. Tweddell determined to travel, and employ a few years in acquiring a knowledge of the manners, policy, and characters of the principal courts and most interesting countries of Europe,

which were not yet become inaccessible to an Englishman through the overwhelming dominion of republican France. He accordingly embarked on the [illegible] September 1795, for Hamburg, where that "Correspondence" commences which was lately published, and which may serve to illustrate, though very imperfectly, the progress, pursuits, and indefatigable researches of this traveller in Switzerland, the North of Europe, and various parts of the East, until the period of his arrival in the provinces of Greece: here, after visiting several of the islands in the Archipelago, he fixed his residence for four months in Athens, exploring with restless ardour, and faithfully delineating, the remains of art and science, discoverable amidst her sacred ruins. The hand of a wise but mysterious Providence suddenly arrested his career, on the 25th of July, 1799.

The regret and regard expressed on this melancholy occasion were universal; and many honours have in consequence been paid to Mr. Tweddell's memory, by various distinguished travellers, who have since visited Athens, where his remains are deposited in the Theseum, with a beautiful Greek inscription by the rev. Robert Walpole, A.M of Carrow abbey, near Norwich, a gentleman whose taste and classical erudition are well known, and particularly in the sources of Grecian literature and antiquities.

The learned have looked with wearied expectation, and the friends of Mr. Tweddell with disappointed anxiety, to receive from the press some portion at least of the very large and choice materials which he had prepared for publication, both from his own pen, and from the pencil of an eminent artist, Mons. Preaux, acting under his immediate direction; these, it may be presumed, coming from a traveller so accomplished and so indefatigable, must have shed new and extraordinary light on the antiquities of Greece, and more particularly on those of Athens, whilst the journals of his travels in some of the mountainous districts of Switzerland, rarely, if ever before, visited, and in the Crimea, on the borders of the Euxine, could not have failed to impart much novel information. But notwithstanding the most urgent and diligent endeavours made by Mr. Tweddell's friends—notwithstanding the arrival at Constantinople of his papers and effects from Athens, and the actual delivery of his Swiss journals, with sundry other manuscripts, and above three hundred highly-

finished drawings, into the official custody of the British ambassador at the Othman court, it remains at this time a mystery, what is actually become of all these valuable manuscripts and drawings. Neither have all the investigations set on foot by his friends, nor the more recent representations addressed to the ambassador, obtained any explicit or satisfactory elucidation of the strange and suspicious obscurity which hangs over all the circumstances of this questionable bnsiness.

Mr. Tweddell, in his person, was of the middle stature, of a handsome and well-proportioned figure. His eye was remarkably soft and intelligent. The profile, or frontispiece to the volume, lately published, gives a correct and lively representation of the original, though it is not in the power of any outline to shadow out the fine expression of his animated and interesting countenance. His address was polished, affable, and prepossessing in a high degree; and there was in his whole appearance an air of dignified benevolence, which pourtrayed at once the suavity of his nature and the independence of his mind. In conversation, he had a talent so peculiarly his own, as to form a very distinguishing feature of his character. A chastised and ingenious wit, which could seize on an incident in the happiest manner—a lively fancy, which could clothe the choicest ideas in the best language—these, supported by large acquaintance with men and books, together with the further advantages of a melodious voice, and a playfulness of manner singularly sweet and engaging, rendered him the delight of every company: his power of attracting friendships was, indeed, remarkable; and in securing them he was equally happy. Accomplished and admired as he was, his modesty was conspicuous, and his whole deportment devoid of affectation or pretension. Qualified eminently to shine in society, and actually sharing its applause, he found his chief enjoyment in the retired circle of select friends; in whose literary leisure, and in the amenities of female converse (which for him had the highest charms) he sought the purest and the most refined recreation.—"Of the purity of Mr. Tweddell's principles, and the honourable independence of his character—of his elevated integrity, his love of truth, his generous, noble, and affectionate spirit, the editor might with justice say much, but the traces and proofs of these, dispersed throughout the annexed correspondence, he cheerfully leaves to the

notice and sympathy of the intelligent reader." Such is the language of his brother, the rev. Robert Tweddell, and the editor of a very interesting volume, entitled "Remains of the late John Tweddell, &c. being a selection of his Letters, written from various parts of the continent, together with a republication of his Prolusiones Juveniles," 1815, 4to. It has been justly remarked on this volume, that, though some letters in the collection, and parts of others, would have been perhaps judiciously omitted, there are few instances of a private correspondence, written without the least view to publication, which will bear a severer scrutiny, either in point of good sense, elegant taste, or honourable sentiments. Full of candour and discrimination, Tweddell pourtrays with great spirit the manners and customs, and characters of the different nations he visited; imbued with classical lore, and blessed with a fine imagination, he paints in glowing colours the magnificent scenery of nature in her wildest regions, and throws a double interest over the deserted relics of ancient art: educated in the strict principles of morality and religion, by the most excellent of parents, he repays their care and solicitude by the strong and vivid sentiments of attachment displayed throughout his whole correspondence, which is undefiled by a single sentence of a licentious tendency. [1]

TWELLS (LEONARD), a learned English divine, was educated at Jesus college, Cambridge, where he proceeded B. A. in 1704. In 1733 the university of Oxford conferred on him the degree of M. A. by diploma, in approbation, as we presume, of his "Critical Examination, &c." hereafter mentioned. He was at that time vicar of St. Mary's at Marlborough; but in 1737 was presented to the united rectories of St. Matthew, Friday-street, and St. Peter, Cheap. He was also a prebendary of St. Paul's, and one of the lecturers of St. Dunstan's in the West. Some of these promotions came late, nor had he more than 100*l.* a year to support a family of five children till within five years of his death, which took place Feb. 19, 1741-2. By the advice of some friends, two volumes of his sermons at Boyle's and lady Moyer's lectures were published for the benefit of his family, 1743, in 2 vols. 8vo. His publications in his life-time were, 1. "A Critical Examination of

[1] Memoir prefixed to the Remains.—Brit. Crit. vol. V. N. S. where the reader will find a candid examination of the evidence respecting his lost MSS. &c.

the late new text and version of the Testament, in Greek and English, in three parts;" the first two were printed in 1731, and the last in 1732, 8vo. The work here examined was entitled "The New Testament in Greek and English, containing the original text corrected, from the authority of authentic MSS. and a new version formed agreeably to the illustrations of the most learned commentators and critics, with notes and various readings, &c." Mr. Twells's object is to prove that the editor's text is corrupt, his version false, and his notes fallacious, and that the tendency of the work is to injure Christianity in general, and the tenets of the Church of England in particular. Mr. Twells also published, 2. "A Vindication of the gospel of St. Matthew," 1735, 8vo; and "A Supplement to the Vindication." 3. "Answer to the Inquiry into the meaning of the Demoniacks in the New Testament," 1737, 8vo. 4. "Answer to the 'Further Inquiry,' 1738," 8vo. 5. "The Theological Works of Dr. Pocock," 1740, 2 vols. fol. with a life of Pocock, to which we have already referred, replete with curious information respecting that great orientalist, his contemporaries, and the times in which he lived. Mr. Twells, we are sorry to add, gained little by this publication. He himself states that his reward for writing the life, compiling indexes, collating and correcting the errors of the old edition, which with soliciting for subscriptions, travelling to London, Oxford, &c. more or less employed his time and exercised his patience for five years, would be in all probability not more than 50*l.* [1]

TWINE. See TWYNE.

TWINING (Thomas), a learned divine, was the only son of an eminent tea-merchant by his first marriage, and born in 1734. He was intended by his father to succeed him in that house, which he had so well established; but the son, feeling an impulse towards literature and science, entreated his father to let him devote himself to study and a classical education; and, being indulged in his wish, he was matriculated at Sidney-college, Cambridge. Mr. T. was contemporary in that university with Gray, Mason, and Bate; and so able a musician, that, besides playing the harpsichord and organ in a masterly manner, he was so excellent a performer on the violin as to lead all the concerts, and even oratorios, that were performed in the uni-

[1] Bibl. Topog. Brit. No. II.—Nichols's Bowyer.

versity during term-time, in which Bate played the organ and harpsichord. His taste in music was enlarged and confirmed by study as well as practice, as few professors knew more of composition, harmonics, and the history of the art and science of music, than this intelligent and polished Dilettante.

In 1760 he took his degree of B. A. and that of A. M. in 1763. He became rector of White Notley, Essex, in private patronage, 1788, and of St. Mary's, Colchester, to which he was presented by the bishop of London, on the death of Philip Morant, 1770. He died Aug. 6, 1804, in the seventieth year of his age. Sound learning, polite literature, and exquisite taste in all the fine arts, lost an ornament and defender in the death of this scholar and worthy divine. His translation of the "Poetics of Aristotle" must convince men of learning of his knowledge of the Greek language, of the wide extent of his classical erudition, of his acute and fair spirit of criticism, and, above all, of his good taste, sound judgment, and general reading manifested in his dissertations. Besides his familiar acquaintance with the Greek and Roman classics, his knowledge of modern languages, particularly French and Italian, was such as not only to enable him to read but to write those languages with facility and idiomatic accuracy. His conversation and letters, when science and serious subjects were out of the question, were replete with wit, humour, and playfulness. In the performance of his ecclesiastical duties Mr. T. was exemplary, scarcely allowing himself to be absent from his parishioners more than a fortnight in a year, during the last forty years of his life, though, from his learning, accomplishments, pleasing character, and conversation, no man's company was so much sought. During the last 12 or 14 years of his life he was a widower, and has left no progeny. His preferment in the church was inadequate to his learning, piety, and talents; but such was the moderation of his desires, that he neither solicited nor complained. The Colchester living was conferred upon him by Dr. Lowth, bishop of London, very much to his honour, without personal acquaintance or powerful recommendation; but, from the modesty of his character, and love of a private life, his profound learning and literary abilities were little known till the publication of his Aristotle.[1]

[1] Gent. Mag. vol. LXXIV.

TWISS (William), a very learned nonconformist divine, was descended from German ancestors, of whom his grandfather is said to have been the first who settled in England. He was born about 1575. His father, who was a clothier at Newbury in Berkshire, perceiving this his son to be well qualified for a learned education, sent him to Winchester-school, whence he was in 1596 elected probationer fellow of New-college, Oxford, and two years after became actual fellow. According to Wood, he studied divinity for sixteen years together. In 1604 he proceeded in arts, and about that time taking orders, was a frequent and diligent preacher, "noted to the academicians for his subtile wit, exact judgment, exemplary life and conversation, and for the endowment of such qualities that were befitting men of his function." He was not less esteemed as a logician and philosopher, and his learning appeared not only in his public lectures and disputations, but in the accuracy with which he corrected the works of the celebrated Bradwardine, published by sir Henry Savile. Besides his catechistical lectures, which he read every Thursday in term-time in the college chapel, he preached every Sunday at St. Aldate's church; and at length his fame reaching the court, king James appointed him chaplain to his daughter Elizabeth, afterwards the unfortunate queen of Bohemia, who was then about to leave her native country and go to the Palatinate. On this he was admitted to his degree of D. D.

His stay abroad, however, was not long. In about two months he was called back to England, but on his arrival took a final leave of the court, and devoted himself to a learned retirement at Newbury, the place of his birth, of which he obtained the curacy. Here, such was his attachment to the quiet enjoyment of his studies, and the discharge of his parochial duties, that he refused some valuable preferments offered him entirely on the score of merit; among these were the wardenship of Winchester college, a prebend of Winchester, and a valuable living. This last he had some thoughts of accepting, provided the people of Newbury could be furnished with a suitable successor. With this view he waited upon the archbishop of Canterbury, who received him very kindly, granted his request, and added, that he would mention him to the king as a pious and learned divine, and no puritan. Twiss seems to have been alarmed at this last compliment, which he

knew he did not deserve, and upon more mature consideration, remained at Newbury. About the same time he refused a professor's chair at Oxford, and another in the university of Franeker.

Upon the publication of the "Book of Sports," which did so much mischief to the royal cause, Dr. Twiss decidedly declared his opinion against it, and refused to read it, yet he was still such a favourite with king James that he forbade his being molested on this account. During the rebellion he suffered considerably by the violence of the soldiery; but when prince Rupert came to Newbury he entertained Dr. Twiss very courteously, wishing him to forsake the parliamentary cause, and write in defence of the king, which he refused. In 1640 he was chosen one of the sub-committee, to assist the committee of accommodation appointed by the House of Lords to consider the innovations introduced into the church, and to promote a more pure reformation. In 1643 he was nominated, by an order of the parliament, prolocutor to the assembly of divines. This appointment he repeatedly declined, but having at length been prevailed upon to accept it, he preached (the assembly opening on July 1.) before both Houses of parliament, in Henry VIIIth's chapel. "In his sermon," says Fuller, "he exhorted his auditory to a faithful discharge of their duty, and to promote the glory of God and the honour of his church; but he was sorry that they wanted the royal assent. He hoped, however, that in due time it might be obtained, and that a happy union would be obtained between the king and parliament." He appears to have been dissatisfied with the conduct of both of the great contending parties: "whilst some would have nothing reformed, others would have all things changed, and turned upside down." These melancholy prospects gradually impaired his health, and some time after he sunk down in the pulpit while preaching, and being carried home, languished until July 20, 1646, when he expired, in the seventieth year of his age. During his illness the parliament voted him 100*l.* as he had lost all his property while at Newbury, and had in London only one of the lectureships of St. Andrew's, Holborn; and after his death 1000*l.* to his family; but this, it is said, they never received *. Respecting his

* Dr. Twiss was buried in Westminster-abbey, but at the restoration his remains, together with those of some others, were dug up and thrown into a pit, in St. Margaret's church-yard. This, we presume, must have been in consequence of a general order (by no means indeed to be vindicated), as there was nothing in Dr. Twiss's conduct to render his memory particularly obnoxious.

personal character, there seems no difference of opinion among historians. Fuller denominates him "a divine of great abilities, learning, piety, and moderation;" and Wood says, "his plain preaching was esteemed good; his solid disputations were accounted better; but his pious life was reckoned best of all." Nor less favourably does bishop Sanderson speak of him, even while differing greatly from some of his opinions. Mr. Clark says, that he "had his infirmities, whereof the most visible was this: that he was of a facile nature, and too prone to be deceived by giving too much credit to those, whom, by information from others, or in his own opinion, he judged to be godly. Whence it came to pass that he was often imposed upon, especially by certain crafty heads, who solemnly professed that their chiefest care was the preservation of the purity of doctrine, and reformation of discipline, whereas, in deed and truth, they sought the utter subversion of both."

His writings are all controversial, and more or less directed against Arminianism, of which, it seems to be agreed, even by his adversaries, he was the ablest and most successful opponent of his time. The authors against whom he wrote were, principally, Dr. Thomas Jackson, Mr. Henry Mason, Dr. Thomas Godwin, Mr. John Godwin, Mr. John Cotton, Dr. Potter, Dr. Heylin, and Dr. Hammond. His works were, 1. "Vindiciæ gratiæ," Amst. 1632 and 1648, fol. against Arminius. 2. "A discovery of Dr. Jackson's Vanity," &c. 1631, 4to, printed abroad. 3. "Dissertatio de scientia media tribus libris absoluta," &c. Arnheim, 1639, fol. 4. "Of the Morality of the Fourth Commandment," Lond. 1641, 4to. 5 "Treatise of Reprobation," ibid. 1646, 4to, with some other works printed after his death. There are fifteen of his letters in Mr. Joseph Mede's Works, and he left many MSS. in the hands of his son, who, Wood says, was a minister, but these are probably lost.[1]

TWYNE (JOHN), one of a family of Oxford antiquaries, was the grandson of sir Brian Twyne, of Long Parish, in Hampshire, knight, and was born at Bolingdon, in the same county. He was educated at New Inn hall, Oxford, and admitted to the reading of the institutions in 1524, at a time when that society could boast of many excellent civilians. After he left the university he was appointed head master of the free-school at Canterbury, and in 1553 rose

[1] Ath. Ox. vol. II.—Clark's Lives, 1684, fol.—Fuller's Church History and Worthies.—Wordsworth's Eccl. Biography, vol. V. p. 546.

to be mayor of the city, in the time of Wyat's rebellion. By the school he became so rich as to be able to purchase lands at Preston and Hardacre, in Kent, which he left to his posterity. He was a good Greek and Latin scholar, and devoted much of his time to the study of history and antiquities. He was held in great esteem by men able to judge of his talents, particularly by Leland, who introduces him among the worthies of his time in his "Encomia," and by Camden, who speaks of him in his "Britannia" as a learned old man. Holinshed also mentions him as a learned antiquary, in the first edition of his "Chronicle;" but this notice is for some reason omitted in the edition of 1587. It is said he was a violent papist, but Tanner has produced evidence of a charge more disgraceful to his character as a tutor and magistrate. This appears in a MS. in Bene't college library, Cambridge, No. CXX. "Anno 1560, Mr. Twyne, school-master, was ordered to abstain from riot and drunkenness, and not to intermeddle with any public office in the town." He died in an advanced age, Nov. 24, 1581, and was buried in the chancel of the church of St. Paul, Canterbury, with an inscription, in which he is styled *armiger*. His only publication, which, however, did not appear until after his death, was his work "De rebus Albionicis, Britannicis atque Anglicis commentariorum libri duo," Lond. 1590, 8vo. His MSS. which are on subjects of history and antiquities, were given by his grandson, Brian Twyne, to the library of Corpus Christi college, Oxford. Mr. Gough mentions his collections for a history of Canterbury, as being lost. Bishop Kennet says that he wrote an epistle prefixed to the "History of king Boccus and Sydracke," 1510, 4to, a very rare book, of which there is a copy in St. John's library, Oxford.

By his wife Alice, daughter of William Piper of Canterbury, whom he married in 1524, which, according to Wood, must have been when he was at Oxford, he had three sons. The first, LAWRENCE, was a fellow of All Souls college, and bachelor of civil law, and an ingenious poet, but ventured no farther than some encomiastic verses prefixed to books. He lived and probably died on his father's estate at Hardacre in Kent. He had a brother JOHN, who also wrote verses prefixed to books; and a third, THOMAS, of whom Wood has given us some farther particulars, although perhaps they are not very interesting. He was born in Canterbury, and admitted scholar of Corpus Christi college,

Oxford, in 1560, and probationer fellow in 1564, being then bachelor of arts. He afterwards proceeded in arts, and then studied medicine, and in 1581 took his doctor's degree, and practised at Lewes in Sussex, under the patronage of Thomas lord Buckhurst. He died in 1613, aged seventy, and was buried in the chancel of St. Anne's church, Lewes. He wrote and translated many tracts, enumerated by Wood, but of very little value. He was an admirer of the mysterious philosophy of John Dee. Among his other publications he completed Phaer's translation of the Æneid, with Maphæus's thirteenth book, in 1583; translated Lhuyde's "Breviary of Britayne, &c.;" and was editor of his father's work "De rebus Albionicis," which he dedicated to lord Buckhurst. He also wrote some contemptible rhimes, then called poetry.[1]

TWYNE (BRIAN), son of Thomas, and grandson of John Twyne, was born in 1579, and admitted a scholar of Corpus Christi college in December 1594. After he had taken the degrees in arts, he was admitted probationer fellow in 1605, and entering into holy orders took the degree of bachelor of divinity in 1610. In 1614 he was made Greek reader of his college, in which office he acquitted himself with credit, but about 1623 left college to avoid being involved in some dispute between the president and fellows; because in this affair, Wood informs us, he could not vote on either side without the hazard of expulsion, having entered college on a Surrey scholarship, which, it seems, was irregular. He was afterwards presented to the vicarage of Rye in Sussex by the earl of Dorset, but seldom resided, passing most of his time in Oxford, where he had lodgings in Penverthing or Pennyfarthing street, in the parish of St. Aldate. He lived here in a kind of retirement, being, as Wood says, of a melancholy temper, and wholly given to reading, writing, and contemplation. Laud had a great regard for him, and employed him in drawing up the university statutes, all of which he transcribed with his own hand, and was rewarded with the place of *custos archivorum*, founded in 1634. He died at his lodgings in St. Aldate's, July 4, 1644, aged sixty-five, and was buried in Corpus chapel.

Twyne, who was an indefatigable collector of every document or information respecting the history and antiquities of Oxford, produced the first regular account of it, which

[1] Ath. Ox. vol. I. new edit.—Warton's Hist. of Poetry.—Gough's Topography.

was published in 1608, under the title of "Antiquitatis Academiæ Oxoniensis Apologia, in tres libros divisa," Oxon. 4to. The chief object of this work was to refute what Kaye or Caius had asserted in his history of Cambridge on the antiquity of that university, proving it to be 1267 years older than Oxford. So absurd an assertion would scarcely now be thought worthy of a serious answer, but Twyne was an enthusiast on the question, and mere antiquity was thought preferable to every other degree of superiority. He therefore produced his "Apologia," in which he revives and endeavours to prove that Oxford was originally founded by some Greek philosophers, the companions of Brutus, and restored by King Alfred in 870. Smith, in his history of University college, has very ably answered his principal arguments on this question, which indeed has nothing more than tradition on its side. He was a young man when he wrote this book, and intended a new edition; but his interleaved copy for this purpose, with his additions, &c. was unfortunately lost in a fire at Oxford, which happened some time after his death. He left, however, several volumes of MS collections to the university, of which Wood availed himself in his history.[1]

TWYSDEN (Sir Roger), the second baronet of the family, of Roydon hall, East Peckham, in Kent, was born in 1597. His father, William Twysden, esq. was one of those who conducted king James to London, when he first came from Scotland, to take possession of the English crown, and was first knighted and afterwards created a baronet by his majesty. Sir William had a learned education, understood Greek and Hebrew well, and accumulated a valuable collection of books and MSS. which he made useful to the public, both in defence of the protestant religion and the ancient constitutions of the kingdom. He died in January 1627-8. Sir Roger, his eldest son, had also a learned education, and was a good antiquary. He assisted Mr. Philpot in his Survey of Kent, who returns him acknowledgments, as a person to whom, "for his learned conduct of these his imperfect labours, through the gloomy and perplexed paths of antiquity, and the many difficulties that assaulted him, he was signally obliged." He was a man of great accom-

[1] Ath. Ox. vol. II.—Smith's Hist. of Univ. College, p. 174, 195, 227.—Strype's preface to his Life of Parker, p. 4, and Life, p. 280.—Letters by eminent Persons, 1813, 3 vols. 8vo.

plishments, well versed in the learned languages, and exemplary in his attachment to the church of England. He made many important additions to his father's library, which seems seldom to have been unemployed by his family or his descendants. His brother, THOMAS, was brought up to the profession of the law, and became one of the justices of the King's Bench after the restoration, and was created a baronet, by which he became the founder of the family of Twisdens (for he altered the spelling of the name) of Bradbourn in Kent. Another brother, JOHN, was a physician, and a good mathematician, and wrote on both sciences.

Sir Roger was loyal to his unfortunate sovereign, and detesting the undutiful behaviour of many of his subjects, was not content to sit still, but was one of the first to oppose their arbitrary proceedings, which drew on him a severe persecution. He was confined seven years in prison, his estate sequestered, his timber cut down, and paid a fine of 1300*l.* when he was restored to his estate. When he came again to his seat he lived retired, and his greatest comfort was, conversing with the learned fathers of the primitive church, and the ancient laws and constitution of his country, which he lived to see restored. The appearance of the "Decem Scriptores," with other collections, were owing to his endeavours, and he wrote a learned preface to them. He was also the author of "The Historical Defence of the Church of England." This worthy baronet died June 7, 1672, in the seventy-fifth year of his age.[1]

TYE (CHRISTOPHER), a musician of the sixteenth century, born at Westminster, and brought up in the royal chapel, was musical preceptor to prince Edward, and probably to the other children of Henry VIII. In 1545 he was admitted to the degree of doctor in music at Cambridge; and in 1548 was incorporated a member of the university of Oxford; in the reign of queen Elizabeth he was organist of the royal chapel, and a man of some literature. In music he was excellent; and notwithstanding that Wood, speaking of his compositions, says they are antiquated, and not at all valued, there are very few compositions for the church of equal merit with his anthems.

In an old comedy, or scenical history, whichever it is proper to call it, with the following whimsical title, "When you see me you know me," by Samuel Rowley, printed in

[1] Collins, and Betham's Baronetage.

1623, wherein are represented in the manner of a drama some of the remarkable events during the reign of Henry VIII. is a conversation between prince Edward and Dr. Tye on the subject of music, which, for its curiosity, sir John Hawkins has transcribed at length. The "Acts of the Apostles," mentioned in this dialogue, were never completed; but the first fourteen chapters thereof were, in 1553, printed by Wyllyam Seres, with the following quaint title: "The Actes of the Appostles, translated into Englyshe metre, and dedicated to the kynges most excellent majestye by Christofer Tye, doctor in musyke, and one of the Gentylmen of hys graces moste honourable Chappell, wyth notes to eche Chapter, to syng and also to play upon the Lute, very necessarye for studentes after theyr studye, to fyle theyr wyttes, and alsoe for all Christians that cannot synge to reade the good and godlye storyes of the liues of Christ hys Apostles." The dedication is, "To the vertuous and godlye learned prynce Edwarde the VI." and is in stanzas of alternate metre. The reader will find some account of it in the "Bibliographer," vol. I.

The "Acts of the Apostles," set to music by Dr. Tye, were sung in the chapel of Edward VI. and probably in other places where choral service was performed; but the success of them not answering the expectation of their author, he applied himself to another kind of study, the composing of music to words selected from the Psalms of David, in four, five, and more parts; to which species of harmony, for want of a better, the name of Anthem, a corruption of Antiphon, was given. In Dr. Boyce's collection of cathedral music, lately published, vol. II. is an anthem of this great musician, "I will exalt thee," a most perfect model for composition in the church-style, whether we regard the melody or the harmony, the expression or the contrivance, or, in a word, the general effect of the whole. In the Ashmolean MS. fol. 189, is the following note in the hand-writing of Antony Wood: "Dr. Tye was a peevish and humoursome man, especially in his latter days; and sometimes playing on the organ in the chapel of Qu. Eliz. which contained much music, but little delight to the ear, she would send to the verger to tell him that he played out of tune; whereupon he sent word, that her ears were out of tune." The same author adds, that Dr. Tye restored church-music after it had been almost ruined by the dissolution of abbeys. What sir John

Hawkins, from whom this article appears to have been taken by our predecessors, has said of Tye, is confirmed by Dr. Burney, who says that he was doubtless at the head of all our ecclesiastical composers of that period. This eminent musical historian adds, that Dr. Tye, "if compared with his contemporaries, was perhaps as good a poet as Sternhold, and as great a musician as Europe then could boast; and it is hardly fair to expect more perfection from him, or to blame an individual for the general defects of the age in which he lived."[1]

TYERS (THOMAS), a miscellaneous writer of considerable talents, was one of the two sons of Mr. Jonathan Tyers, the original embellisher of Vauxhall gardens, of which he was himself a joint proprietor till the end of the season of 1785, when he sold his share to his brother's family. He was born in 1726, and being intended for one of the learned professions, was sent very early in life to the university of Oxford, where he entered of Exeter college, and was so young when he took his bachelor's degree that he was called the boy bachelor. That of master of arts he completed in April 1745, when he was only nineteen. In 1753 he was admitted a student of the Inner Temple, and became, after he had kept his terms, a barrister in that house; but he tells us that, although his father hoped he would apply to the law, take notes, and make a figure in Westminster-hall, he never undertook any causes, nor went a single circuit. He loved his ease too much to acquire a character in that or any other profession. It is said that the character of *Tom Restless* (in the Idler, N° 48) was intended by Dr. Johnson for Mr. Tyers, but he was certainly a man of superior cast to the person described under that name. It could not be said of Mr. Tyers that he sought wisdom more in conversation than in his library, for few men read more, and he was heard to say, not long before his death, that for the last forty years, he had not been a single day, when in health, without a book or a pen in his hand, "nulla dies sine linea."

He began early to write, and when at college, or very soon after, published two pastorals, "Lucy," inscribed to lord Chesterfield, and "Rosalind," to earl Grenville. He was also the author of a great deal of vocal poetry, or

[1] Hawkins's Hist. of Music.—Burney's Hist. vols. II. and III.—Philips's Theatrum, by sir E. Brydges, p. 79.—Warton's Hist. of Poetry.—Bibliographer, vol. I.—Ath. Ox. vol. I.—Tanner.

what he called "sing song," principally for Vauxhall-gardens; and the satisfactory description of Vauxhall, published in Mr. Nichols's "History of Lambeth," was drawn up by him. Having inherited from his father an easy fortune, and from nature an inclination to indulge in learned leisure, he was happily enabled "to see what friends and read what books he pleased." He was, if any man could be said to be so, most perfectly master of his own time, which he divided at his pleasure between his villa at Ashted, near Epsom, and his apartments in Southampton-street. Indefatigable in reading the newest publications, either of belles lettres or politics, and blest with a retentive memory, he was every where a welcome guest; and, having the agreeable faculty of always repeating the good-natured side of a story, the anecdotes he retailed pretty copiously were rarely found either tedious or disagreeable. In the country he was considered by all the surrounding gentry as a man of profound learning, who had some little peculiarities in his manners, which were amply atoned for by a thousand good qualities both of the head and heart. In London he was in habits of intimacy with many whom the world have agreed to call both great and good. Dr. Johnson loved him, lord Hardwicke esteemed him, and even the mitred Lowth respected him. The literati in general had more regard for him than authors usually have for each other; as Mr. Tyers, though known for many years to have been a writer, was rather considered by them as an amateur than a professor of the art. He was certainly among the number of "gentlemen who wrote with ease;" witness his "Rhapsodies" on Pope and Addison; and particularly his Biographical sketches of Johnson, warm from the heart when his friend was scarcely buried, and which have not been exceeded by any one of our great moralist's biographers. The "Political Conferences" of Mr. Tyers, however, will place him in a higher point of view; in that production, much ingenuity and sound political knowledge are displayed; and the work has received the plaudits it so well deserved, and passed through two editions. One part of Mr. Tyers's knowledge he would have been happier had he not possessed. He had a turn for the study of medicine, and its operations on the human frame, which gave him somewhat of a propensity to hypochondriasm, and often led from imaginary to real ailments. Hence the least variation of the atmosphere had not unfrequently an effect

both on his mind and body. The last year or two of his life were also embittered by the death of several near and dear friends, whose loss made a deep impression on his sensibility, particularly that of a very amiable lady, to whom he was once attached, and that of his only sister, Mrs. Rogers, of Southampton, who died but a few months before him. He died at his house at Ashted, after a lingering illness, Feb. 1, 1787, in his sixty-first year.[1]

TYNDALE, or TINDALE (WILLIAM), otherwise named HITCHINS, one of the first publishers of the Holy Scriptures in English, was born in 1500, about the borders of Wales, in what county is not mentioned. He was brought up from a child in grammar, logic, and philosophy at Oxford, for the most part in St. Mary Magdalen's hall, where there is still a painting of him, but accounted an indifferent performance. Here he imbibed the doctrine of Luther, and privately taught it to some of the junior fellows of Magdalen college, and to other scholars. His behaviour was such, at the same time, as gained him a high reputation both for morals and learning, so that he was admitted a canon of cardinal Wolsey's new college, now Christ-church. But as he made his opinions too public to remain here in safety, and, according to Tanner and Wood, was ejected, he retired to Cambridge, where he pursued his studies, and took a degree. After some time he went and lived at Little Sudbury, in Gloucestershire, with sir John Welch, knight, who had a great esteem for him, and appointed him tutor to his children. Here he embraced every opportunity to propagate the new opinions. Besides preaching frequently in and about Bristol, he engaged in disputation with many abbots and dignified clergymen, whom he met at sir John's table, on the most important points of religion, which he explained in a way to which they had not been accustomed, and by references to the Scriptures, which they scarcely dared to search. Unable to confute him, they complained to the chancellor of the diocese, who dismissed him after a severe reprimand, accompanied with the usual threatenings against heresy.

Finding that this situation was no longer convenient, and that his patron could not with safety continue his protection, Tyndale came to London, and for some time

[1] Nichols's Bowyer, vol. VIII.

preached in the church of St. Dunstan's in the West. While here, having conceived a high opinion of Dr. Cuthbert Tunstall, who had been promoted to the bishopric of London in 1522, on account of the great commendations bestowed on him by Erasmus, he wished to become one of his chaplains. With this view he applied to sir Henry Guildford, master of the horse, and controller to king Henry VIII. who was a great patron of learned men, a particular friend to Erasmus, and an acquaintance of sir John Welch; and presented to him an oration of Isocrates, translated from the Greek; an undoubted proof of his learning at a time when Greek was understood by very few in England. Sir Henry readily complied with Mr. Tyndale's request, but the bishop's answer was, "That his house was full; he had no more than he could well provide for; and therefore advised our author to seek out in London, where, he added, he could not well miss employment." Not being able to obtain any, however, he was supported by Mr. Humphrey Monmouth, alderman of London, and a favourer of Luther's opinions, with whom he remained for half a year, living in the most abstemious manner, and applying closely to his studies. His thoughts were at this time bent upon translating the New Testament into English, as the only means to enlighten the minds of the people in the knowledge of true religion; but being sensible he could not do this with safety in England, he went abroad, receiving very liberal pecuniary assistance from Mr. Monmouth and other persons. He first went to Saxony, where he held conferences with Luther, and his learned friends, then came back into the Netherlands, and settled at Antwerp, where there was a very considerable factory of English merchants, many of whom were zealous adherents to Luther's doctrine. Here he immediately began his translation of the New Testament, in which he had the assistance of John Fryth, and William Roye, the former of whom was burnt in Smithfield for heresy, July 1533, and the latter suffered that dreadful death in Portugal on the same accusation. It was printed in 1526, in octavo, without the translator's name. As there were only 1500 printed, and all the copies which could possibly be got in England, were committed to the flames, this first edition is exceedingly rare. The industrious Mr. Wanley could never procure a sight of it; but there was one in

Ames's collection, which was sold after his death, for fourteen guineas and a half.

When this translation was imported into England, the supporters of popery became very much alarmed; they asserted that there were a thousand heresies in it; that it was too bad to be corrected, and ought to be suppressed; that it was not possible to translate the Scriptures into English; and that it would make the laity heretics, and rebels to their king. It is more painful, however, to record that such men as William Warham, archbishop of Canterbury, and Cuthbert Tunstall, bishop of London, issued their orders and monitions to bring in all the New Testaments translated into the vulgar tongue, that they might be burnt. To destroy them more effectually, Tunstall being at Antwerp in 1526 or 1527, procured Augustin Packington, an English merchant, to buy up all the copies of the English Testament which remained unsold; these were accordingly brought to England, and publicly burnt at Paul's cross. But this ill-judged policy only took off many copies which lay dead upon Tyndale's hands, and supplied him with money for another and more correct edition, printed in 1534, while the first edition was in the mean while reprinted twice, but not by the translator. Of Tunstall's singular purchase, the following fact is related: "Sir Thomas More being lord chancellor, and having several persons accused of heresy, and ready for execution, offered to compound with one of them, named George Constantine, for his life, upon the easy terms of discovering to him who they were in London that maintained Tyndale beyond the sea. After the poor man had got as good a security for his life as the honour and truth of the chancellor could give him, he told him it was the bishop of London who maintained Tyndale, by sending him a sum of money to buy up the impression of his Testaments. The chancellor smiled, saying that he believed he said true. Thus was this poor confessor's life saved." Strict search, however, continued to be made among those who were suspected of importing, and concealing them; of whom John Tyndale, our author's brother, was prosecuted, and condemned to do penance. Humphrey Monmouth, his great patron and benefactor, was imprisoned in the Tower, and almost ruined.

But these rigorous measures not producing the intended effect; and burning the word of God, in any shape, being regarded by the people as a shocking profanation, sir

Thomas More was induced to take up the pen. In 1529, he published "A Dyaloge," in which he endeavoured to prove that the books burnt were not New Testaments, but Tyndale's or Luther's testaments; and so corrupted and changed from the good and wholesome doctrine of Christ to their own devilish heresies, as to be quite another thing. In 1530, Tyndale published an answer to this Dialogue, and proceeded in translating the Five Books of Moses, from the Hebrew into English; but happening to go by sea to Hamburgh, to have it printed there, the vessel was wrecked, and he lost all his money, books, writings, and copies, and was obliged to begin anew. At Hamburgh he met with Miles Coverdale, who assisted him in translating the Pentateuch, which was printed in 1530, in a small octavo volume, and apparently at several presses. He afterwards made an English version of the prophecy of Jonas, with a large prologue, which was printed in 1531; but he translated no more books of the Scripture, as Hall, Bale, and Tanner, have asserted.

From Hamburgh he returned to Antwerp, and was there betrayed into the hands of his enemies. Henry VIII. and his council employed one Henry Philips on this disgraceful commission, who first insinuated himself into Tyndale's acquaintance, and then got the procurator-general of the emperor's court at Brussels, and other officers, to seize him, although the procurator declared that he was a learned, pious, and good man, and convey him to the castle of Villefort, where he remained a prisoner about a year and a half. The body of the English merchants procured letters from secretary Cromwell to the court at Brussels, for his release; but, by the farther treachery of Philips, this was rendered ineffectual, and Tyndale was brought to trial, where he pleaded his own cause. None of his arguments, however, being admitted, he was condemned, by virtue of the emperor's decree made in the assembly at Augsburg; and being brought to execution in 1536, he was first strangled and then burnt. His last words were, "Lord, open the king of England's eyes."

Besides his translations, he wrote various theological and controversial tracts, which were collected together, and printed by John Day, 1572, in one volume folio, together with John Fryth's and Barnes's works. Bale and Wood attribute some other pieces to him, and some translations

from Luther. He was one of the ablest writers of his time.

Of his translation of the Scriptures, Dr. Geddes says, that "though it is far from a perfect translation, yet few first translations will be found preferable to it. It is astonishing, how little obsolete the language of it is, even at this day: and in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it." He elsewhere declares, that, if he had been inclined to make any prior English version the ground-work of his own, it would certainly have been Tyndale's: and that perhaps he should have done this, if their Hebrew text had been the same. The edition of the English Bible printed in 1537, usually called Matthew's, was, in Mr. Wanley's opinion, Tyndale's to the end of Chronicles, and the whole of the New Testament; and this edition, by Cranmer's solicitation, was permitted by the king.[1]

TYRANNIO, a celebrated grammarian in the time of Pompey, was of Amisa in the kingdom of Pontus, and was a disciple of Dionysius of Thrace, at Rhodes. In the year 70 B. C. he fell into the hands of Lucullus, when that general of the Roman army defeated Mithridates, and seized his dominions; but his captivity was no disadvantage to him, since it procured him an opportunity of becoming illustrious at Rome, and raising a fortune. This he partly expended in collecting a library of above 30,000 volumes; and it is probably owing to his care in collecting books that the writings of Aristotle have not perished together with innumerable other monuments of antiquity. The fate of that great philosopher's works, as it is related by Strabo, is very remarkable. He left them, with his school and his other books, to his scholar Theophrastus; and Theophrastus left his library to Neleus, who had been his as well as Aristotle's scholar. Neleus conveyed his library to Scepsis, a city of Troas, and in his country; and left it to his heirs, who, being illiterate persons, took no other care of it than to keep it shut up close: and when they were informed of the diligence with which the kings of Pergamus, whose subjects they were, sought out for books, they buried those of Neleus under ground. A con-

[1] Fox's Acts and Monuments.—Biog. Brit.—Lewis and Newcombe's Hist. of Translations of the Bible.—Tanner, Ath. Ox. vol. I.—Wordsworth's Eccl. Biog. vol. II.

siderable time after, their descendants took them out of their prison, much damaged, and sold those of Aristotle and Theophrastus to one Apellicon, who caused them to be copied, but with an infinite number of errors. After the death of Apellicon, his library was conveyed from Athens to Rome by Sylla, whose library-keeper permitted Tyrannio, a great admirer of Aristotle, to take the writings of that philosopher; and from him they came into the possession of the public.

Tyrannio had many scholars at Rome: Cicero's son and nephew were under him. Cicero employed him to put his library in order; and Tyrannio wrote a book which Atticus admired, but this has not reached our time. Strabo also had been his scholar, as he himself informs us. Tyrannio died very old, being worn out with the gout.[1]

TYRRELL (JAMES), an English historian, descended from an ancient family, was the eldest son of sir Timothy Tyrrell, of Shotover near Oxford, knt. by Elizabeth his wife, sole daughter of the celebrated archbishop Usher. He was born in Great Queen-street, Westminster, in May 1642, and educated chiefly at the free school of Camberwell in Surrey. In 1657 he was admitted a gentleman commoner of Queen's college, Oxford, where he continued three years under the tuition of Mr. Thomas Tully and Mr. Timothy Halton. After going to the Temple to study law, he returned to Oxford in September 1663, and was created M. A. In 1665 he was called to the bar, but did not practise, employing his time chiefly in historical researches, particularly respecting the history and constitution of England. Having an independent fortune, he resided chiefly on his estate at Oakeley, near Brill in Buckinghamshire, and was made one of the deputy lieutenants and justices of the peace for that county; in which offices he continued till king James II. turned him and the rest out of the commission, for not assisting in taking away the penal laws and test. On the revolution, he zealously espoused king William's interest, and wrote with great effect in vindication of his right to the crown.

Having formed the plan of a History of England, he came to reside chiefly at Shotover, near Oxford, for the sake of easy access to the libraries in the university; and the remainder of his life appears to have been devoted to that

[1] Gen. Dict.—Strabo, lib. XII. and XIII.

and his other literary pursuits. He died in 1718, in his seventy-sixth year, and was buried in Oakeley church. He married Mary daughter and heir of sir Michael Hutchinson, of Fladbury in Worcestershire, knight, by whom he had lieutenant-general James Tyrrell, of Shotover, esq. governor of Gravesend and Tilbury Fort, &c. who died in August 1742, leaving his estate from the Tyrrell family to his kinsman Augustus Schutz.

Mr. Tyrrell's first appearance as an author was in the dedication of a posthumous work of archbishop Usher's. Wood says he published this, but the publisher was bishop Sanderson. It was entitled "The Power communicated by God to the Prince, and the obedience required of the Subject," Lond. 1661, 4to. At this time Mr. Tyrrell was very young, and had not probably left Oxford, or was but just beginning his studies in the Temple; but it might perhaps be thought creditable to appear as the nearest relative of the venerable author, and he might not be sorry to have an early opportunity of paying his court to the restored monarch. This much we may infer from the dedication itself, which he concludes in these words: "I shall now make this my most humble suit to your majesty, that as the reverend author in his life-time publicly professed his loyalty to his sovereign, and constantly prayed for your majesty's happy and glorious return to these your kingdoms, and in all things shewed himself your loyal subject, so you would be pleased to own him as such, by affording your gracious countenance to this his posthumous work, which will eternize the memory of the deceased author, and thereby confer the greatest temporal blessing on your majesty's most loyal and obedient subject, JAMES TYRRELL."

In 1686 appeared his vindication of his father-in-law, printed at the end of Parr's "Life of Archbishop Usher," under the title of "An Appendix, containing a vindication of his opinions and actions in reference to the doctrine and discipline of the Church of England, and his conformity thereunto, from the aspersions of Peter Heylin, D. D. in his pamphlet called *Respondet Petrus*." This pamphlet of Heylin's was his answer to Dr. Bernard's book entitled "The Judgment of the late Primate of Ireland, &c. as he is made a party by the said Lord Primate in the point of the Sabbath," Lond. 1658, 4to. (See HEYLIN, p. 442 and 443.) Mr. Tyrrell's notions in politics were adverse to those of some of his contemporaries, who were for carrying the

prerogative to its height, and vindicated passive obedience and non-resistance: he was clearly for a monarchy, but a limited monarchy, and therefore answered sir Robert Filmer in a small volume entitled "Patriarcha non Monarcha, or the Patriarch unmonarched, &c." 1681, 8vo. This was animadverted upon by Edmund Bohun, in the preface to the second edition of sir Robert's "Patriarcha;" but Mr. Tyrrell's opinions on this and other subjects connected with it are most fully displayed in his political dialogues, which were first published at different times, in 1692, 1693, 1694, and 1695, in quarto, until they amounted to fourteen. They were afterwards collected into one volume folio, about the time of his death, and published under the name of "Bibliotheca Politica, or an Enquiry into the ancient Constitution of the English Government, with respect to the just extent of the regal power, and the rights and liberties of the subject. Wherein all the chief arguments, both for and against the late revolution, are impartially represented and considered. In fourteen dialogues, collected out of the best authors, ancient and modern," Lond. 1718, reprinted 1727. It appears also that subjects of the religious kind sometimes employed his attention, as in 1692 he published an abridgment of bishop Cumberland's work on the laws of nature, with the consent and approbation of the right reverend author. This, which was entitled "A brief Disquisition of the Law of Nature, &c." was reprinted in 1701. But the work which had employed most of Mr. Tyrrell's time was his "General History of England, both ecclesiastical and civil, from the earliest accounts of time," 5 vols. fol. generally bound in three, Lond. 1700, 1704. He intended to have brought this down to the reign of William III. but what is published extends no farther than that of Richard II. and of course forms but a small part of the whole plan. It is thought that he left another volume or more ready for the press, but this has never appeared. His chief object seems to be to refute the sentiments of Dr. Brady in *his* "History of England," particularly where he asserts that "all the liberties and privileges the people can pretend to were the grants and concessions of the kings of this nation, and were derived from the crown;" and that "the commons of England were not introduced, nor were one of the three estates in parliament, before the forty-ninth of Henry III. Before which time the body of commons of England, or freemen collectively taken, had not any share

or votes in making laws for the government of the kingdom, nor had any communication in affairs of state, unless they were represented by the tenants *in capite*." In refuting these opinions Mr. Tyrrell will probably be thought not unsuccessful; but the work is ill digested, and less fit for reading than for consultation. As a compilation it will be found useful, particularly on account of his copious translations from our old English historians, although even there he has admitted some mistakes.[1]

TYRTÆUS, an ancient Greek poet, who flourished in the seventh century B. C. was born at Miletus, but lived at Athens, and became celebrated by all antiquity for the composition of military songs and airs, as well as the performance of them; and the success of his verses has advanced his name to the rank of the greatest heroes as well as the noblest poets. The Lacedæmonians, during the second Messenian war, about 685 B. C. by advice of the Pythian Oracle, applied to the Athenians for a general. The Athenians sent them Tyrtæus, perhaps in ridicule; for, besides his occupation, utterly remote from military affairs, he is reported to have been short and very deformed, blind of one eye, and lame. But a memorable victory which they obtained over the Messenians is attributed to the animating sound of a new military flute or clarion, invented and played upon by Tyrtæus; and his military airs were constantly sung and played in the Spartan army, to the last hour of the republic. The poems of Tyrtæus were first printed in a collection by Frobenius in 1532, and separately in 1764 by Klotz. His "War Elegies" have been versified in English by Mr. Polwhele, and imitated by the late Mr. Pye, with a reference to the late war.[2]

TYRWHITT (THOMAS), one of the most eminent scholars and critics of the last century, was the son of the rev. Dr. Robert Tyrwhitt, of a very ancient baronet's family in Lincolnshire, a gentleman of considerable eminence in the church, who was rector of St. James's, Westminster, which he resigned in 1732, on being appointed a canon residentiary of St. Paul's. He held also the prebend of Kentish-town, in that cathedral, and was archdeacon of London. In 1740 he obtained a canonry of Windsor, and died June 15, 1742, and was buried in St. George's chapel, Windsor. He married the eldest daughter of bishop Gibson, and so well

[1] Ath. Ox. vol. II.—Biog. Brit.

[2] Fabric. Bibl. Græc.—Saxii Onomast.

imitated the liberality and hospitality of that prelate, that, dying at the age of forty-four years, he left a numerous family very moderately provided for.

Thomas Tyrwhitt, the subject of the present article, the eldest son of Dr. Tyrwhitt, was born March 29, 1730, and had his first education at a school at Kensington, to which he was sent in his sixth year. In 1741 he removed to Eton. Here, as well as afterwards, he manifested the strongest propensities to literature, at an age when other boys are employed, every moment they can steal from books, in pursuit of pleasure. But Mr. Tyrwhitt, it has been justly said, never was a boy, his calm and contemplative disposition always leading him to manly and scholar-like studies. After a residence of six years at Eton, he was entered of Queen's college, Oxford, in 1747, and took the degree of bachelor of arts in 1750. He removed to Merton college, in consequence of being elected to a fellowship in 1755, and the following year took his degree of M.A. He remained on his fellowship until 1762, when he left the university, carrying with him an extensive fund of various knowledge, to which he afterwards added by most unwearied application.

He was now made clerk of the House of Commons, in the room of the deceased Jeremiah Dyson, esq. and resigned his fellowship. This, however, was not his first step in public life. He had previously resided for some time in the Temple, and had studied law; and in December 1756 was appointed deputy secretary at war, under his noble friend and patron, lord Barrington, with whom and his family he preserved, and highly valued, the most intimate friendship to the last hour of his life. If the too constant fatigues and late hours of his office, as clerk of the House of Commons, had not proved too much for his constitution, it is thought that some of the higher offices of the state were within his reach. But after getting through one long parliament, he resigned in 1768, or, as he says in a short list of the dates of his life now before us, he was *liber factus*, and retired to his beloved books. The remainder of his life was devoted entirely to literary pursuits. Besides a knowledge of almost every European tongue, he was deeply conversant in the learning of Greece and Rome, and in the old English writers; and as his knowledge was directed by a manly judgment, his critical efforts to illustrate the text of Chaucer and Shakspeare are justly ranked among the happiest efforts of modern skill. The profundity and acute-

ness of his remarks also on Euripides, Babrius, the Pseudo-Rowley, &c. bear sufficient witness to the diligence of his researches and the force of his understanding. His mode of criticism is allowed to have been at once rigorous and candid. As he never availed himself of petty stratagems in support of doubtful positions, he was vigilant to strip his antagonists of all such specious advantages. Yet controversy produced no unbecoming change in the habitual gentleness and elegance of his manners. His spirit of inquiry was exempt from captiousness, and his censures were as void of rudeness, as his erudition was free from pedantry. In private life he was a man of great liberality, of which some striking instances are given in our authorities. In one year it is said he gave away 2000*l.*; and for such generous exertions he had the ability as well as the inclination, for he had no luxuries, no follies, and no vices to maintain. Of such a man it is unnecessary to add that he died lamented by all who knew the worth of his friendship, or enjoyed the honour of his acquaintance. His constitution had never been of the athletic kind, and therefore easily gave way to a joint attack from two violent disorders, which ended his life, Aug. 15, 1786, in his fifty-sixth year. He died at his house in Welbeck-street, Cavendish-square. and was interred in St. George's chapel, Windsor. He had for many years been a member of the Royal Society and the Society of Antiquaries. In 1784 he was, without the slightest private interest or solicitation, elected a curator of the British Museum, in the duties of which office, the highest honour that can be enjoyed by a literary man, he was indefatigably diligent.

The publications of this excellent scholar were, 1. "An Epistle to Florio (Mr. Ellis, of Christ-church) at Oxford," Lond. 1749, 4to. 2. "Translations in Verse; Pope's Messiah; Philips's Splendid Shilling, in Latin," and "the eighth Isthmian of Pindar, in English," 1752, 4to. 3. "Observations and Conjectures on some passages in Shakspeare," 1766, 8vo. Mr. Tyrwhitt afterwards communicated many judicious remarks on our national bard to Mr. Steevens and Mr. Reed for the editions of 1778 and 1785. 4 "Proceedings and Debates in the House of Commons in 1620 and 1621, from the original MS. in the library of Queen's college, Oxford, with an appendix, printed at the Clarendon press, 1766, 2 vols. 8vo. 5. "The manner of holding parliaments in England; by Henry Elsynge, Cler. Par. corrected and enlarged from the author's original

MS." Lond. 1768, 8vo. With a view to raise a spirit of research into ancient classical MSS. his first critical publication in literature was, 6. "Fragmenta duo Plutarchi, 1773, from an Harleian MS. 5612." He observes himself of this, that it had no great merit, and was only published to stimulate similar inquiries. 7. "The Canterbury Tales of Chaucer," in 4 vols. 8vo, to which he afterwards added a 5th volume in 1778. There has since been a splendid edition printed at Oxford in 2 vols. 4to. This is certainly the best edited English classic that has ever appeared. 8. "Dissertatio de Babrio, Fabularum Æsopicarum scriptore. Inseruntur fabulæ quædam Æsopeæ nunquam antehac editæ ex cod. MS. Bodl. Accedunt Babrii fragmenta. 1776." The object of this publication, which, though small in size, evinced the greatest critical acumen, was to shew, that many of the fables which pass under the name of Æsop, were from another antient writer of the name of Babrius, whose fragments are preserved in Suidas in verse. 9. "Notes on Euripides," which, in Dr. Harwood's opinion, form the most valuable part of Musgrave's edition, 1778. 10. "Poems, supposed to have been written at Bristol in the 15th century, by Rowley and others; with a preface, an account of the Poems, and a Glossary." This was twice re-published in 1778, with an appendix tending to prove that they were written, not by any antient author, but by Chatterton. This became the subject of warm controversy, which, however, was settled, by 11. "A Vindication of the Appendix to the Poems called Rowley's, in reply to the dean of Exeter, Jacob Bryant, esq. and others, by Thomas Tyrwhitt." Mr. Tyrwhitt's next work was of a different kind, namely, 12. "ΠΕΡΙ ΛΙΘΩΝ; de Lapidibus, Poema Orpheo a quibusdam adscriptum, Græce et Latine, ex edit. Jo. Matthæi Gesneri. Recensuit, notasque adjecit, Thomas Tyrwhitt. Simul prodit auctarium dissertationis de Babrio." Mr. Tyrwhitt in this critical work, refers the poem "on Stones" to the age of Constantius. He next printed for his private friends, 13. "Conjecturæ in Strabonem;" and he also superintended, 14. "Two Dissertations on the Grecian Mythology, and an examination of sir Isaac Newton's objection to the Chronology of the Olympiads," by Dr. Musgrave. For this work a very liberal subscription was raised for the doctor's family, entirely by the exertions of Mr. Tyrwhitt, who had before given up to the widow a bond for several hundred pounds which the Doctor had borrowed of him. His last literary labour was, 15. "A newly discovered

Oration of Isæus against Menecles," which Mr. Tyrwhitt revised in 1785, and enriched with valuable notes, at the request of lord Sandys. These few specimens are from the Medicean Library, and are sufficient to shew Mr. Tyrwhitt's powers, and to make us regret that his modesty declined the proposal made to him of directing the publication of the second volume of Inscriptions collected by Mr. Chishull, and first laid open to the public by the sale of Dr. Askew's MSS. How he succeeded in the illustration of such subjects will best appear by that most happy explanation of the Greek inscription on the Corbridge altar, which had baffled the skill of all preceding critics, and will be a lasting proof how critical acumen transcends elaborate conjecture. (See Archæologia, vol. III. p. 324, compared with vol. II. pp. 92, 98.) Nor must his observations on some other Greek inscriptions in Archæologia, vol. III. p. 230, be forgotten.

Mr. Tyrwhitt left many materials for a new edition of Aristotle's "Poetics," which were prepared for the press by Messrs. Burgess and Randolph, afterwards bishops of St. David's and London, and were published in 1794, at the Clarendon press, in a sumptuous 4to form, with an edition also in 8vo, less expensive. This is a very elegant and accurate edition, and contains Tyrwhitt's commentaries, as well as his version, which is close and faithful.[1]

TYSON (Edward), a learned physician, the son of Edward Tyson, of Clevedon, in Somersetshire, gent. was born in 1649, and admitted commoner of Magdalen Hall, Oxford, in 1667, where, after taking the degree of M. A. he entered on the study of medicine, was made fellow of the royal society, and proceeded M. D. at Cambridge in 1680. Soon after this he became fellow of the college of physicians, reader of the anatomical lecture in surgeons'-hall, and physician to the hospitals of Bethlem and Bridewell, London, in which station he died Aug. 1, 1708. He was a skilful anatomist, and an ingenious writer, as appears by his essays in the Philosophical Transactions, and Mr. Hook's collections. He published also "The anatomy of a Porpoise dissected at Gresham college," Lond. 1680. "The anatomy of a Pigmy, compared with that of a Monkey, an Ape, and a Man," Lond. 4to, with a "Philosophical essay concerning the Pygmies of the ancients," ibid.[2]

[1] Nichols's Bowyer, vols. III. and IX.
[2] Ath. Ox. vol. II.—Masters's Hist. of C. C. C. C.

TYSON (Michael), a learned divine and ingenious artist, was the only child of the rev. Michael Tyson, dean of Stamford, archdeacon of Huntingdon, &c. who died in 1794, aged eighty-four, by his first wife, the sister of Noah Curtis, of Wolsthorp, in Lincolnshire, esq. He was born in the parish of All Saints, in Stamford, Nov. 19, 1740, and received his grammatical education in that country. He was then admitted of Bene't college, Cambridge, and passed regularly through his degrees; that of B. A. in 1764, of M. A. in 1767, and of B. D. in 1775; and after taking his bachelor's degree was elected a fellow of his college. In the autumn of 1766 he attended a young gentleman of his college, Mr. Gough (afterwards the celebrated antiquary) in a tour through the north of England and Scotland, and made an exact journal of his several stages, with pertinent remarks on such places as seemed most interesting. At Glasgow and Inverary he had the freedom of the corporations bestowed upon him. After his return, in the following year he was elected a fellow of the society of antiquaries, and in 1769 a fellow of the royal society. In 1770 he was ordained deacon at Whitehall chapel, by Dr. Green, bishop of Lincoln. In 1773, his father being promoted to the archdeaconry of Huntingdon, he gave the officiality of it to his son, which was worth about 50*l. per ann.* and about the same time, being bursar of the college, he succeeded Mr. Colman in the cure of St. Benedict's church, in Cambridge, as he did also in 1776, in the Whitehall preachership, at the request of the late Dr. Hamilton, son-in-law of bishop Terrick, who had formerly been of Bene't college.

In the same year, 1776, he was presented by the college to the rectory of Lambourne, near Ongar, in Essex; but, it being the first time that the college presented to it, the family from which it came litigated the legality of the society's claim, which, however, after a suit in chancery, was determined in favour of the college. But when they threatened another prosecution, Mr. Tyson, who was eager to settle on his living, as he had an intention of marrying, injudiciously entered into a composition with the parties, which, but for the liberality of the college, might have involved his family in debt. He died of a violent fever, May 3, 1780, in the fortieth year of his age, and was interred in Lambourne church. He left an infant son, who died in 1794.

In his early days Mr. Tyson amused himself with some poetical attempts, of which two were published, one "On the birth of the prince of Wales," the other "An Ode on Peace." He was a good classical scholar, and studied with great success the modern languages, particularly Italian, Spanish, and French. He was also a skilful botanist, but his principal researches were in history, biography, and antiquities, which he very ably illustrated both as a draughtsman and engraver. His taste in drawing and painting is said to have been exquisite. There are several etchings by his hand, particularly the portrait of archbishop Parker, taken from an illumination by T. Berg, in a MS. preserved in the library of Bene't college, and prefixed to Nasmith's catalogue of the archbishop's MSS. Strutt also mentions the portrait of sir William Paulet; and of Jane Shore, from an original picture at King's college, Cambridge. To these we may add that of Michael Dalton, author of "The Country Justice," Jacob Butler, esq. of Barnwell, Mr. Cole, and others his private friends. He occasionally corresponded in the Gentleman's Magazine, but his publications were few, as his career was short. In the Archæologia are two articles by him, a description of an illuminated picture in a MS. in Bene't college, and a letter to Mr. Gough, with a description and draught of the old drinking-horn in Bene't college, called Goldcorne's horn. His skill was always liberally bestowed on his friends; and his contributions to works of antiquity, &c. were frequently and readily acknowledged by his learned contemporaries.[1]

TYTLER (William), an ingenious writer on historical and miscellaneous subjects, was born at Edinburgh, Oct. 12, 1711. He was the son of Mr. Alexander Tytler, writer (or attorney) in Edinburgh, by Jane, daughter of Mr. William Leslie, merchant in Aberdeen, and grand-daughter of sir Patrick Leslie of Iden, provost of that city. He was educated at the high school, and at the university of Edinburgh, and distinguished himself by an early proficiency in those classical studies, which, to the latest period of his life, were the occupation of his leisure hours, and a principal source of his mental enjoyments. At the age of thirty-one, Mr. Tytler was admitted into the society of writers to his majesty's signet, and continued the practice of that profession with very good success, and with equal

[1] Nichols's Bowyer, vols. VI and VIII.—Cole's MS Athenæ in Brit. Mus.

respect from his clients and the public, till his death, which happened Sept 12, 1792.

With the duties of his profession he combined a more than common share of classical learning, historical knowledge, and a singularly correct taste in the sister arts of poetry, painting, and music; all of which he continued to cultivate and enjoy to the close of his long life. To his other studies, he added those of metaphysics and moral philosophy; by means of which he had early become acquainted with Dr. Beattie, whom, as the biographer of the latter informs us, he loved and respected as an able champion of truth, and with whom he ever after continued to live on the footing of the most intimate friendship. He also possessed the esteem and regard of many of the most distinguished literary characters of the age, as lord Monboddo, lord Kaimes, Dr. John Gregory, Dr. Reid, Principal Campbell, Dr. Gerard, and others. As an author, Mr. Tytler was first and principally distinguished for his "Inquiry, historical and critical, into the evidence against Mary queen of Scots, and an examination of the Histories of Dr. Robertson and Mr. Hume, with respect to that evidence," 1759, 8vo, frequently reprinted, and in 1790 extended to 2 vols. 8vo, with large additions. In this work, he displayed an uncommon degree of acuteness in the examination of a question, which has been maintained on both sides with great ability, but not always with the temper and manners which guided Mr. Tytler's pen. As a supplement to this work, he read in the Society of Antiquaries in Scotland, of which society he was a warm friend and protector, and for many years vice-president, "A dissertation on the marriage of queen Mary to the earl of Bothwell," which forms a distinguished article in the first volume of the transactions of that society published in 1791, in 4to.

His other publications were, 1. "The Poetical remains of James I. of Scotland, consisting of the King's Quair in six cantos, and 'Christ's kirk of the green,' to which is prefixed a dissertation on the life and writings of king James," Edinburgh, 1783. This dissertation forms a valuable morsel of the literary history of Europe: for James ranked still higher in the literary world as a *poet*, than in the political world as a *prince*. Great justice is done to his memory in both respects in this dissertation: and the two morsels of poetry here rescued from oblivion, will be

esteemed by men of taste, as long as the language in which they are written can be understood. 2. "A Dissertation on Scottish music," first subjoined to Arnot's "History of Edinburgh;" 3. "Observations on the Vision, a poem," first published in Ramsay's Evergreen, now also printed in the Transactions of the Society of Antiquaries of Scotland. This may be considered as a part of the literary history of Scotland. 4. "On the fashionable amusements in Edinburgh during the last century," ibid. He also contributed No. 16 to the periodical paper called "The Lounger."

Mr. Tytler was father to the hon. Alexander Frazer Tytler, lord Woodhouselee, one of the judges of the supreme civil court of law in Scotland, to whom the public is indebted for a valuable and truly original "Essay on the Principles of Translation;" "Elements of General History," the "Life of Lord Kaimes," and other ingenious works. This very excellent scholar and upright judge died very lately, but we have not seen any tribute to his memory of which we could avail ourselves, although something of the kind may very naturally be expected from the same pen which has recorded the talents and virtues of his father.[1]

TZETZES (John), a celebrated grammarian of Constantinople, died about the end of the twelfth century. Being put under proper masters at fifteen, he learnt not only the belles lettres, and the whole circle of sciences, but even the Hebrew and Syriac tongues. He had a prodigious memory, and, it is said, was able to repeat all the Scriptures by heart. He seems to have been a most accomplished person, who understood almost every thing; but was a severe critic on the performances of others, and not without a considerable share of vanity. He wrote "Commentaries upon Lycophron's Alexandria," which he published first under the name of his brother, Isaac Tzetzes: they are inserted by Potter in his edition of this poet at Oxford, 1697, in folio. He wrote also "Chiliades," or miscellaneous histories, in verse, which Fabricius calls his most celebrated work, as abounding with political and civil knowledge; "Scholia upon Hesiod;" "Epigrams and other Poems;" "Pieces upon Grammar and Criticism." He mentions also "Allegories upon Homer," which he dedi-

[1] Memoir of Mr. Tytler, by Mr. Mackenzie, in the Transactions of the Royal Society of Edinburgh, vol. IV.—Forbes's Life of Beattie.

cated to the empress Irene, wife of Manuel Comnenus. This empress was married in 1143, and died in 1158, which nearly ascertains the age of Tzetzes. The "Allegories" of this author were published by Morel, Paris, 1616, 8vo, and the "Chiliades," at Basil, 1546, fol.[1]

U.

UBALDI (Guido), was an eminent mathematician in Italy, in the end of the sixteenth and early part of the seventeenth century, but no particulars are known of his life, nor when he died. The following occur in catalogues as his works: 1. "Mechanica," Pis. 1577, fol. and Ven. 1615. 2. "Planisphæriorum universalium Theorica," Pis. 1579, fol. and Col. 1581, 8vo. 3. "Paraphrasis in Archimedis Æquiponderantia," Pis. 1588, fol. 4. Perspectiva," ibid. 1600, fol. 5. "Problemata Astronomica," Ven. 1609, fol. 6. "De Cochlæa," ibid. 1615, fol.[2]

UBALDINI (Petruccio), an illuminator on vellum, who was in England in the reign of queen Elizabeth, appears to have been a native of Florence, and, while here, a teacher of the Italian language. Vertue speaks of some of his works as extant in his time, or as having very lately been so; as the Psalms of David in folio, with an inscription by Ubaldini to Henry earl of Arundel, whom he calls his Mæcenas. The date is, London, 1565. There was another book on vellum, written and illuminated by him, by order of sir Nicholas Bacon, who presented it to the lady Lumley. This is, or was, at Gorhambury. There were other specimens of his skill in the royal library, now in the British Museum, and he appears also to have been an author. Walpole mentions one of his MSS. in the Museum, entitled "Scotiæ descriptio a Deidonensi quodam facto, A. D. 1550, et per Petruccium Ubaldinum transcripta

[1] Vossius de Hist. Græc.—Saxii Onomast. [2] Montucla.

A. D. 1576," which was published afterwards in Italian, with his name, at Antwerp, 1588, fol. The Museum catalogue attributes also the following to Ubaldini: 1. "Discourse concerning of the Spanish fleet invading England in 1588 and overthrowen," Lond. 1590, 4to. 2. "Le Vite delle Donne illustri del regno d'Inghilterra, e del regno di Scotia, &c." ibid. 1591. Walpole, who appears to have examined this work, gives, as a specimen of Petrucchio's talents for history, two of his heroines. The first was Chembrigia, daughter of Gurguntius, son of king Bellinus, who, having married one Cantabro, founded a city, which, from a mixture of both their names, was called *Cambridge*. The other illustrious lady he styles expressly *donna senza nome*, and this nameless lady, as Walpole says, was the mother of Ferrex and Porrex in lord Dorset's "Gorboduc," who, because one of her sons killed the other that was a favourite, killed a third son in a passion. 3. "Precetti morali, politici, et economici," 1592, 4to. 4. "Scelta di alcune Attioni, e di varii Accidenti," 1595, 4to. 5. "Rime," 1596, 4to. 6. "Militia del Gran Duca di Toscano," 1597. 7. "Vita di Carlo Magno," 1599, 4to; and, 8. "Lo Stato delle tre Corti," 4to.

Thus far we have gathered from Walpole's Anecdotes, who adds, that Ubaldini seems to have been in great favour at court, and is frequently mentioned in the rolls of new years-gifts, which used to be reposited in the jewel-office. There is a notice of this kind as far as 1588, but how much longer he lived is not known. But we find Baretti giving other particulars of Ubaldini. He says he was a nobleman of Florence, who lived many years in England, in the service of Edward VI. The "Lives of Illustrious Ladies" he penned with great gallantry and elegance, and he must certainly have been the favourite of the British (English) belles of his time, having been as handsome in his figure, and as valiant with his sword, as he was able at his pen. Baretti also informs us that in the preface to his Life of Charles the Great, he says it was the first Italian book that was printed in London; the date is 1581, printed by Wolf, and consequently the date given above from the Museum catalogue must have been a subsequent edition. Ubaldini adds, that he wrote it, because, "having seen how many fables and dreams the poets have writ of that emperor, he thought it the duty of a man, born to be useful to others, to explode, as much as possible, falsehood from the world,

and substitute truth instead." Baretti informs us that in the Foscarini library at Venice there is a manuscript history of Ubaldini, written with his own hand, of the reign of his master Edward.[1]

UBERTI (FAZIO, or BONIFACE), an Italian poet of the fourteenth century, was the descendant of an illustrious family of Florence, the Uberti, who, when the Guelphs became victorious, were banished from Florence, and their property divided among their enemies. Our poet was born in the poverty and obscurity to which his family had been reduced, and although the Florentines allowed him to return and reside in the country of his forefathers, he never became rich, and was obliged to attend the courts of the nobility, and gain a subsistence by chaunting his verses. Of those he composed a great many in the form of songs and other small pieces which were admired for their novelty; he is even thought to have been the inventor of the *ballad* species. In more advanced age, he undertook his "Dittamondo," in imitation of Dante, who in his vision takes Virgil for his guide; Uberti takes Solinus, who conducts him over the whole habitable globe. By means of this fiction he includes geographical and historical matter, which has induced some to call his poem a geographical *treatise*. It is said to be written with energy and elegance, and was first printed, or at least a part of it, at Vicenza in 1474, fol. and reprinted at Venice in 1501. Both are rare, and chiefly valued for their rarity. Villani, who gives us a sort of eloge rather than a life of Uberti, says that he died at an advanced age in 1370.[2]

UDAL (EPHRAIM), a loyal divine, although of the puritan stamp, was the son of JOHN UDAL, an eminent nonconformist of the sixteenth century, and a great sufferer for his nonconformity, being frequently silenced and imprisoned, and at last condemned to die for writing a seditious book called "A Demonstration of Discipline;" but he appears to have been respited, and died in the Marshalsea prison about the end of 1592. He wrote "A Commentary on the Lamentations of Jeremiah;" "The State of the Church of England laid open in a conference, &c.;" and probably the work above-mentioned for which he was condemned; but he is better known in the learned world, as the author of the first Hebrew grammar

[1] Walpole's Anecdotes.—Baretti's Italian Library. [2] Tiraboschi.

in English, published under the title of a "Key to the Holy Tongue," with a Hebrew Dictionary, which is omitted in the second edition. The first is dated 1593, a year after his death.

When his son EPHRAIM was born, does not appear, but he was educated at Emanuel college, Cambridge, where he took his degree of A. B. in 1609, and that of A. M. in 1614. His only preferment in the church appears to have been the rectory of St. Augustine's, Watling-street, but the time of his admission is not stated by Newcourt or Walker. He was sequestered, however, in 1643, although he had always been accounted, and indeed admired as a preacher of puritan principles. The truth was, that he early perceived the real designs of the republican party, and exerted himself to oppose them. In a sermon at Mercers' chapel, he addressed himself to some of them in these words, "You desire truth and peace; leave your lying, and you may have truth; lay down your arms, and you may have peace." He went farther than even this, by declaring openly for episcopacy and the liturgy, and publishing a learned treatise against sacrilege, entitled "A Coal from the Altar;" and another, "Communion Comeliness," in which he recommended the placing of rails around the communion-table. He also published a sermon, called "Noli me tangere," containing many loyal sentiments and much attachment to the church. Crimes like these were not to be forgiven; and accordingly his house was plundered, his library and furniture carried off, and his old and lame wife literally turned into the street. Mr. Udal died about the latter end of May 1647. His funeral sermon was preached by the rev. Thomas Reeve, B. D. who was neither ashamed nor afraid to give him what he seems to have deserved, a high character for piety and zeal.[1]

UDAL (NICHOLAS), an eminent schoolmaster of the sixteenth century, styled by Leland, in his "Encomia," Odovallus, was born in Hampshire in 1506, and was admitted scholar of Corpus Christi college, Oxford, June 18, 1520. He then took the degree of bachelor of arts, and became probationer fellow Sept. 3, 1524; but was prevented taking the degree of master soon afterwards, on account of his inclination to the tenets of Luther. He then

[1] Ath. Ox. vol. I.—Walker's Sufferings.—Gent. Mag. vol. LXXII.

obtained the mastership of Eton school, and, in the performance of his duty there, behaved, as Thomas Tusser the poet tells us, with great severity. He proceeded in arts in 1534, but in 1541 was near losing his place, being suspected of some concern in a robbery of plate belonging to the college, with two of his scholars. For this fact he was examined by the king's council, but we do not know the result of their inquiries. The charge probably was discovered to be ill-grounded, as he was at this time in possession of the living of Braintree in Essex, which he did not resign till 1544, and in 1552 was preferred to the rectory of Calbourne in the Isle of Wight. He afterwards was servant to queen Catherine Parr, and, in the beginning of Edward VI.'s time, was promoted to a canonry at Windsor. The time of his death is not known, unless by a manuscript note on a copy of Bale, in which that event is said to have taken place in 1557, and that he was buried at Westminster. In 1555 he had been appointed head-master of Westminster-school, a circumstance not noticed by Wood. He is said to have written several comedies, and Bale mentions "The Tragedy of Popery." But none of these now exist. A specimen, however, of his abilities in this way, may be seen in a long quotation from a rhiming interlude by him, printed in Wilson's "Art of Logicke," 1587, and reprinted in the new edition of Wood's Athenæ. His more useful works were, 1. "Flowers for Latin speaking, selected and gathered out of Terence, and the same translated into English," &c. often printed, particularly in 1533, 1538, 1568, and 1575. Both Leland and Newton wrote encomiastic verses on this book. 2. A translation of the "Apophthegms" of Erasmus, 1542 and 1564, 8vo. 3. "Epistolæ et carmina ad Gul. Hormannum et ad Joh. Lelandum." 4. A translation of Erasmus's "Paraphrase on the Gospels and Acts of the Apostles," 1551, fol. 5. A translation of Peter Martyr's "Treatise on the Sacrament." He also drew up "An answer to the sixteen articles of the Commons of Devonshire and Cornwall," a MS. in the royal collection.[1]

UDINE (Giovanna da), an eminent artist, called Gio. da Nanni, or Ricamatori, as Vasari promiscuously calls him, was born in 1494, at Udine in the Friul, and passed from the school of Giorgione to that of Raphael Sanzio,

[1] Ath. Ox. vol. I. new edit.—Tanner.—Bale.—Gent. Mag. vol. LXXX.

under whose direction he executed the greater part of the stuccoes and grotesque ornaments in the Logge and various apartments of the Vatican. In this branch of the art he is not only considered as the first, but as an inventor: for though under Alexander VI. Morto da Feltro had begun to paint in grotesque, he was not acquainted with stucco, which was first discovered in the baths of Titus, and successfully imitated by this artist. His bowers, plants, and foliage, his aviaries, mews, birds and fowls of every kind, impose on the eye by a truth of imitation less the result of labour than of sentiment: his touch is all character, and never deviates into the anxious detail of fac-similists. After the saccage of Rome he visited other parts of Italy, and left various specimens of his art at Florence, Genoa, and Udine. He died in 1564.[1]

UFFEMBACH, or UFFENBACH (Zachary Conrade d'), a very learned German, was born at Frankfort Feb. 22, 1683, and was the son of a counsellor of that city, of an antient family. In 1694 he was sent for education to the college of Rudelstadt, where he applied with such ardour that his master was obliged to check him, and especially prevent his studying by night, to which he was much addicted. Besides the classics, which, young as he was, he always read with a pen in his hand, making such remarks or extracts as struck his fancy, he studied also the Hebrew language, and logic, and metaphysics, to which he soon added history, geography, chronology, &c. In 1698 he was obliged to return home to recover his health, which had probably been injured by intense application, and he for some time confined himself to lessons on history and geography from Arnold, then rector of the college of Frankfort. He was afterwards sent to the university of Strasburgh, where he studied the sciences, attended the anatomical lectures, &c.; but his leading object was literary history and bibliography, in pursuit of which he passed much of his time in the public libraries. In 1700 he had the misfortune to lose both his parents, which obliged him to return to Frankfort. When his grief had in some degree subsided, he went to Halle, and continued his studies there about two years. In 1702 he took his degree of doctor of laws, and returned to Frankfort with a copious library, which he had collected in the course of his studies. He

[1] Argenville, vol. I.—Bullart's Academie des Sciences.—Pilkington by Fuseli.

then visited some of the most famous universities on the continent; but in 1704 settled at Frankfort, where the library he formed was then considered among the best in Europe. To make it still more complete appears to have been the object of his ambition, and he re-commenced his travels for that purpose in 1708 and 1709. In one of those years he was at Oxford, and had some inducement to settle there, but imagined that the climate would not agree with his health. When he returned to Frankfort from these tours in 1711, he brought an addition of four thousand books to his collection. In 1721 he was made a senator of his native city, but became now so diligent in his civic duties as to have little time to spare to his studies, which inclined him in 1729 to publish a catalogue of his library, with a view to dispose of a considerable part of it. He died Jan. 6, 1734, universally regretted. He had begun several learned works, which his employments as a magistrate, and afterwards his bad state of health, prevented his finishing; among these were, 1. "Glossarium Germanicum medii ævi." 2. A history of his life, in Latin. 3. "Selecta historiæ litterariæ et librariæ," in several volumes. These he bequeathed to John George Schelhorn, along with his literary correspondence in eighteen large quarto volumes. In 1736 John Christ. Wolff printed an account of two collections made by Uffembach, which he had just purchased; the first consisting of an immense quantity of letters, mostly originals, written by the eminent men of the two or three preceding centuries; the second comprized various curious MSS. on literary subjects. Schelhorn, in his "Amœnitates litterariæ," has availed himself much of Uffembach's collections; and in vol. IX. has an article entitled "De primitiis typographicis, quæ Haerlemi in civica et Francoforti in bibliotheca Uffembachiana adservantur." And he afterwards published a Life of Uffembach, prefixed to his "Commercii Epistolaris Uffembachiani Selecta, &c." 5 vols. 1753—1756, 8vo.[1]

UGHELLI (Ferdinand), an ecclesiastical historian, was born March 21, 1595, at Florence, of a good family. After pursuing his studies with great credit, he entered among the Cistertians, and held several honourable posts in his order. He was appointed abbot of Trois Fontaines at Rome, procurator in his province, and counsellor to the

[1] Chaufepic.—Saxii Onomast.

congregation of the Index. The popes Alexander VII. and Clement IX. esteemed Ughelli, and gave him a pension of 500 crowns; but he refused several bishoprics that were offered. He died at Rome, in his abbey, May 19, 1670, aged seventy-five. His principal work is, "Italia sacra, sive de Episcopis Italiæ, et Insularum adjacentium," &c. Rome, 1642—1662, 9 vols. folio. This work, which is esteemed of good authority, was reprinted at Venice, 1717—1722, 10 vols. with considerable additions; but this second edition is very incorrectly printed. A third, which is said to be free from this objection, and is very much enlarged, was published at Florence, 1763, &c. by the abbé del Riccio. Ughelli's other works are the Lives of the cardinals of the Cistertian order, and some genealogical family-histories.[1]

ULLOA (Don Antonio), a celebrated Spanish mathematician, and a commander of the order of St. Jago, was born at Seville Jan. 12, 1716. He was brought up in the service of the royal marines, in which he at length obtained the rank of lieutenant-general. In 1735 he was appointed, with Don George Juan, to sail to South America, and accompany the French academicians who were going to Peru to measure a degree of the meridian. On his return home in 1745, in a French ship, he was taken by two English vessels, and after being detained some time at Louisbourg in Cape Breton, was brought to England, where his talents recommended him to Martin Folkes, president of the Royal Society, and he was the same year elected a member of that learned body. On his return to Madrid he published his "Voyage to South America," which was afterwards translated into German and French. There is also an English translation, in two vols. 8vo, 1758, but miserably garbled and inaccurate. In 1755 he made a second voyage to America, where he collected materials for another work, which however did not appear until 1772, under the title of "Entretenimientos Physico-historicos." He travelled afterwards over a considerable part of Europe to collect information respecting such improvements in arts and manufactures as might be serviceable to Spain, and was the means of introducing many which had not before been known in Spain, or very imperfectly carried on. He died on July 5, 1795. There are a few of his papers in the "Philosophical Transactions."[2]

[1] Moreri.—Niceron, vol. XLI.—Tiraboschi.

[2] Dict. Hist.

ULPHILAS, or GULPHILAS, a Gothic bishop, and the first translator of a part of the Bible into that language, flourished in the fourth century, and during the reign of Valens, obtained leave of that emperor that the Goths should reside in Thrace, on condition of his, the bishop's, embracing the Arian faith. Little else is known of this prelate, unless that he translated the Evangelists, and perhaps some other books of the New Testament, into the Gothic language, which he achieved by inventing a new alphabet of twenty-six letters. This translation is now in the library of Upsal, and there have been three editions of it, the best by Mr. Lye, printed at Oxford in 1750. Many disputes have been carried on by the learned both as to the antiquity and authenticity of this version. Of later years, however, another fragment of Ulphilas's translation was discovered in the library at Wolfenbuttle, containing a portion of the Epistle to the Romans. This has been published by Knitel, archdeacon of Wolfenbuttle, who seems of opinion that Ulphilas translated the whole Bible.[1]

ULRIC. See HUTTEN.

UPTON (JAMES), a classical scholar and editor, was the fourth son of a gentleman of Cheshire, and born at Wimslow, in that county, December 10, 1670. He was educated at Eton, and became a fellow of King's college, Cambridge, where he proceeded B. A. 1697, and M. A. 1701. He afterwards, at the request of Dr. Newborough, the head master, returned to Eton, where he was tutor to the famous sir William Wyndham, and was an assistant teacher at the school. He married the daughter of Mr. Proctor, who kept a boarding-house at Eton, but afterwards removed to Ilminster, in Somersetshire, upon the invitation of several gentlemen of the county, and particularly of the earl Powlett, to whom he was afterwards chaplain, and all whose sons were under his tuition at Taunton. He remained a few years at Ilminster, and taught the learned languages there till he was elected to the care of the free grammar-school in Taunton: which he conducted with the highest reputation, and raised to be the largest provincial school at that time ever known in England. The number of his pupils amounted to more than 200; and many of them were from the first families in the West of England. He served for many years the church of Bishop's-Hull, in which

[1] Dict. Hist.—Saxii Onomast.

parish the school is situated. So early as 1711 he was in possession of the rectory of Brimpton, near Yeovil, in the presentation of the Sydenham family. In 1712 he was presented by sir Philip Sydenham to the rectory of Monksilver, 14 miles from Taunton. He died August 13, 1749, aged seventy-nine.

In 1696 he published, at Cambridge, an excellent edition of Aristotle "de Arte Poetica," with notes. In 1702, at Eton, Dionysius Halicarnassensis "de Structura Orationis." In 1711, a revised and corrected edition of Roger Ascham's "School-Master," with explanatory notes. In 1726 his "Novus Historiarum Fabellarumque Delectus;" a very useful and much approved selection of passages from Greek authors, with a Latin translation. He was also the author of several single sermons, and there is a Latin ode of his writing in the Gent. Mag. for Oct. 1737.

He had two sons, one a captain of the navy, who died in the same year with his father; the other, JOHN UPTON, born in 1707, who, after receiving a classical education at his father's school at Taunton, was entered of Exeter college, Oxford, of which he was elected fellow in 1728, and proceeded M. A. in 1732. In the same year the celebrated critic Toup became his pupil, and during the whole of his residence in the university had no other tutor. In 1736 he vacated his fellowship. Having been tutor to the sons of lord chancellor Talbot, that nobleman gave him a prebend in the cathedral of Rochester; besides which he had the rectory of Sevington cum Dinnington, in Somersetshire, by the gift of the earl Powlett; afterwards the rectory of Great Rissington, in Gloucestershire, conferred upon him by earl Talbot, who, as just mentioned, had been one of his pupils; and lastly, he was also rector of the sinecure of Llandrillo, in Denbighshire, in the diocese of St. Asaph, given to him by the bishop. He never married, and died at Taunton, Dec. 9, 1760, in the fifty-third year of his age.

Mr. Upton's chief publication was an edition of Arrian's "Epictetus," printed at London, 1739—41, 2 vols. 4to. This Harwood accounts the most perfect edition that ever was given of a Greek ethical writer. There is his own copy of this edition in the possession of a gentleman of Exeter college, with his *curæ secundæ*, written by him in the margins, and they are very copious and frequent. In 1758 he published an excellent edition of Spencer's "Fairie

Queene," with a glossary and notes, explanatory and critical, 2 vols. 4to; and "Observations on Shakspeare," of which Dr. Johnson, in his preface to his edition of that bard, gives no very favourable opinion, nor indeed a just one.[1]

URBAN VIII. (Pope), one of those pontiffs who deserve some notice on account of his learning, and attention to the interests of literature, was born at Florence in 1568. His family name was Maffei Barbarini, and his family was of the most ancient and honourable. His father dying while Maffei was an infant, he was entrusted to the care of his uncle Francis, a prothonotary of the Roman court, who sent for him to Rome, and placed him for education in the Jesuits' college. Here he made great proficiency in classical studies under Tursellino and Benci, and was particularly distinguished for his taste for poetry. But as his uncle intended him for active life, he took him from his beloved studies, and sent him to Pisa, where he might acquire a knowledge of the law, so necessary then to those who would rise to preferment; and here he applied with such diligence, that in his twentieth year the degree of doctor was deservedly conferred upon him. He then returned to Rome, where his uncle received him with the greatest kindness, and having always treated him as his son, bequeathed him, on his death, which happened soon after, a handsome fortune, as his sole heir. His first patron was cardinal Farnese, and by his interest and his own talents he soon passed through the various gradations of preferment which led, in 1606, to the rank of cardinal, bestowed on him by Paul V. In 1623, while cardinal legate of Bologna, he was elected pope, and took the name of Urban VIII. It is not our intention to detail the historical events in which he was concerned. The errors in his government, which were fewer than might have been expected in one so zealous for the church, arose from two circumstances, his early attachment to the Jesuits, and his nepotism, or family partiality. The latter was so powerful, that he bestowed on his relations red hats and temporal employments with a very liberal hand, and often entrusted the management of affairs to them; and the chief errors of his pontificate were imputed to them by the candid, although he only was blamed by the people at large.

[1] Harwood's Alumni Etonenses.—Memoirs by Toulmin, intended for the continuation of his History of Taunton.—Gent. Mag. vols. LX. LXXII.

As a man of learning, and a patron of learned men, he has generally been praised; but he was no antiquary, and was justly censured for having destroyed some Roman antiquities, which the barbarous nations had spared when masters of Rome; and this gave occasion to the famous pasquinade, "Quod non fecerunt Barbari, fecerunt Barberini." He wrote many Latin poems in an elegant style, of which an edition was published at Paris in 1642, fol. and a very beautiful one at Oxford, in 1726, 8vo, edited by Joseph Brown, M. A. of Queen's college, and afterwards provost of that college, with a life and learned notes. Urban's patronage of learned men was very liberal, and he received those of all nations with equal respect. Among others he extended his patronage to Ciampolo, Cesarini, Herman Hugo, and to Dempster and Barclay, two learned Scotchmen. The latter has celebrated him in his "Argenis" under the name of *Ibburranis*, the transposition of Barberini. Urban published a remarkable edition of the Romish breviary, and several bulls and decrees which are in "Cherubini bullarium." Among the most noticeable is that which abolishes the order of female Jesuits, and certain festivals; and others which relate to image worship; those by which, in compliance with the Jesuits, he condemns Jansenius; and that by which the title of *eminence* was conferred upon the cardinal-legates, the three ecclesiastical electors, and the grand master of Malta. Among his foundations was the college "De propaganda fide." In the article of cardinals he was profuse, for he created no less than seventy-four. He died July 29, 1644, and was buried in St. Peter's, in the stately tomb erected by his own orders by the celebrated Bernini.[1]

URBAN, HENRY. See CORDUS, EURICIUS.

URCEUS (ANTHONY CODRUS), a learned Italian, was born at Rubiera in 1446. He gave himself the name of Codrus, a poor poet in Juvenal, in reply to a speech made to him. After a very learned education, he was invited to Forli, to teach the languages, and while here met with an accident which appears to have affected his brain. He had an apartment in the palace, but his room was so very dark, that he was forced to use a candle in the day-time; and one day, going abroad without putting it out, his library was set on fire, and some papers which he had prepared for the

[1] Life by Dr. Brown.—Bower, Rycaut, and Walch's Hist. of the Popes.

press were burned. The instant he was informed of this, he ran furiously to the palace, and vented his rage in the most blasphemous imprecations, after which he rushed from the city, and passed the whole day in a wood in the vicinity, without nourishment. He returned next day, and shut himself up for six months in the house of an artificer. After a residence of about thirteen years at Forli, he was invited to Bologna, where he was appointed professor of grammar and eloquence, and where he passed the remainder of his days with credit. He died at Bologna in 1500. His works, printed at Basil in 1540, consist of speeches, letters, and poems: to which is prefixed an account of his life. He appears to have been much esteemed by his learned contemporaries, but modern critics seem less disposed to rank him among the ornaments of his age.[1]

URFE' (HONORE' D'), a writer of romances, was born February 11, 1567, at Marseilles, and was descended from an illustrious house of Forez, originally of Suabia. He was educated among the Jesuits, and sent to Malta, but returned to Forez. In 1574 Anne d'Urfé, his brother, married Diana de Château-Morand, a rich lady, sole heiress of that house; but having procured his marriage to be declared null in 1596, he took the ecclesiastical habit, and Honoré d'Urfé, whose interest it was to keep Diana's very large fortune in his own family, married her, about 1601. Their union did not however prove happy, for the lady, then above forty, had rendered herself otherwise disgusting by having her apartments always filled with great dogs, and as she brought him no children, he left her, and retired to Piedmont, where he died, 1625, aged fifty-eight. His principal work is a celebrated romance, entitled "L' Astrée," 4 vols. 8vo, to which Baro, his secretary, added a fifth. It was reprinted, 1733, 10 vols. 12mo, and was read throughout Europe at one time as the first work of the kind, and was perhaps relished by some from the notion that it contained an account of the gallantries of Henry the Fourth's reign. His other works are: a poem, entitled "La Sirene," 1611, 8vo; "Epîtres morales," 1620, 12mo; "La Savoysiade," a poem, of which only part is in print; a pastoral in blank verse, entitled "La Sylvaniere," 8vo, and some "Sonnets." Anne d'Urfé, his eldest brother, was count de Lyon, lived in a very exemplary manner, and

1 Tiraboschi.—Gen. Dict. Supplement.—Roscoe's Leo.

died 1621, aged sixty-six. He also was a literary man, and has left "Sonnets," "Hymns," and other poetical pieces, 1608, 4to.[1]

URSATUS. See ORSATO.

URSINS (JOHN JUVENAL, or rather JUVENAL DES), an eminent archbishop of Rheims, in the fifteenth century, brother of William des Ursins, baron de Traynel, and chancellor of France, was descended from an illustrious family of Champagne. After having distinguished himself in several posts, being master of requests, he took the ecclesiastical habit, became bishop of Beauvais in 1432, of Laon in 1444, and archbishop of Rheims in 1449, in which see he succeeded his brother James Juvenal des Ursins. He was one of those appointed in 1461 to revise the sentence pronounced against the famous Maid of Orleans. He died July 14, 1473, aged eighty-five, leaving a "History of the Reign of Charles VI." from 1380 to 1422, printed at the Louvre, folio. This family has produced several other great men.[2]

URSINUS (FULVIUS), an eminent classical scholar and antiquary, was the illegitimate son of a commander of the order of Malta, of the Ursin family, and was born at Rome Dec. 2, 1529. His education would probably have been neglected, as his mother and himself were turned out of doors by the unnatural father, and were in great poverty, had not some early appearance of talents recommended him to the notice of a canon of the Lateran, Gentilio Delfini, who took him under his protection, and instructed him in classical literature; after which, by this benevolent patron's interest, he obtained considerable preferment in the church of St. John of Lateran. His talents afterwards made him be taken into the service of the cardinals Ranutius and Alexander Farnese, who rewarded him liberally; and by this means an opportunity was afforded him of collecting a great number of books and ancient manuscripts, and employing them for the benefit of literature. He was in habits of correspondence with the most eminent literary characters of Italy, and he contributed much valuable assistance to the authors of that period. He had attained to great skill in discovering the antiquity and value of MSS., which he seems to have considered as an important secret. Cardinal Frederic Borromeo, being once in his company, requested Ursinus to point out from a book that lay before

[1] Moreri.—Dict. Hist. [2] Moreri.—Dict. Hist.

them, the rules by which he distinguished ancient from modern manuscripts; but he immediately shut the book, and turned the discourse. He died at Rome Jan. 18, 1600, at the age of seventy. He was author of several learned works, as "De Familiis Romanis;" and an Appendix to Ciaconio's treatise "De Triclinio." He also published notes on Sallust, Cæsar, Livy, and most of the Roman historians, the writers de Re Rustica, Cicero, &c. He also caused engravings to be made of a large collection of statues, busts, and other monuments of antiquity, and published them under the title of "Imagines et Elogia Virorum illustrium et eruditorum ex antiquis lapidibus et numismatibus expressa, cum annotationibus Fulvii Ursini." Mr. Pinkerton, however, says that this work is not to be depended on, and prefers that of Canini, which is better, although far from perfect. Ursinus, in order to keep together the books which, with great labour and at vast expence, he had accumulated, bequeathed them to the Vatican. Castalio published a Life of Ursinus, at Rome, 1657, 8vo. In his will, which is appended to this Life, he bequeaths two thousand crowns to Delfini, bishop of Camerino, probably a near relation of his early patron.[1]

URSINUS (ZACHARY), one of the most celebrated Protestant divines of the 16th century, was born at Breslau, in Silesia, July 28, 1534. He had already made a considerable progress, for one so young, when he was sent to Wittemberg in 1550, where he studied seven years, and, as his father was not rich, he was assisted by gratuities both private and public, and by the profits of taking pupils. At the same time, he applied himself so closely to study, that he acquired great skill both in poetry, languages, philosophy, and divinity. Melancthon, who was the ornament of that university, had a particular esteem and friendship for him. Ursinus accompanied him in 1557 to the conference of Worms, whence he went to Geneva, and afterwards to Paris, where he made some stay, in order to learn French, and improve himself in Hebrew under the learned John Mercerus. He was no sooner returned to Melancthon at Wittemberg, than he received letters from the magistrates of Breslaw in September 1558, offering him the mastership of their great school; and having accepted it, he discharged the duties of his employment

[1] Niceron, vol. XXIV.—Moreri.

in so laudable a manner, that he might have continued in it as long as he pleased, had he not been prosecuted by the clergy, the instant they perceived he was not a Lutheran. When he explained Melancthon's book, "De examine ordinandorum ad Ministerium," he handled the subject of the Lord's supper in such a manner, as made the demagogues or factious orators (for so the author of his Life calls them) term him *Sacramentarian*. He wrote, however, a justification of himself, in which he discovered what his opinions were with regard to Baptism and the Lord's Supper; and when he found that this did not pacify his adversaries, he obtained an honourable leave from the magistrates; and as he could not retire to his master Melancthon, he being dead a little before, in April 1560, he went to Zurich, where Peter Martyr, Bullinger, Simler, Gesner, and some other eminent personages, had a great friendship for him. From this place he was soon removed by the university of Heidelberg, which was in want of an able professor; and in September 1561 was settled in the Collegium Sapientiæ (College of Wisdom) to instruct the students. He also attempted to preach, but finding he had not the talents requisite for the pulpit, he laid that aside. As a professor, he evinced, in the most eminent degree, the qualifications requisite: a lively genius, a great fund of knowledge, and a happy dexterity in explaining things, and therefore, besides the employment he already enjoyed, he exercised the professorship of the *loci communes*, or common places in that university. To qualify him for this place, it was necessary for him, agreeably to the statutes, to be received doctor of divinity, and accordingly he was solemnly admitted to that degree the 25th of August, 1562, and he was professor of the common places till 1568. It was he who wrote the Catechism of the Palatinate, which was almost universally adopted by the Calvinists, and drew up an apology for it by order of the elector Frederic III. in opposition to the clamours which Flacius Illyricus, Heshusius, and some other rigid Lutherans, had published in 1563. The elector, finding himself exposed, not only to the complaints of the Lutheran divines, but likewise to those of some princes, as if he had established a doctrine concerning the Eucharist, which was condemned by the Augsburg Confession, was obliged to cause to be printed an exposition of the true doctrine concerning the Sacraments. Ursinus the

following year was at the conference of Maulbrun, where he spoke with great warmth against the doctrine of Ubiquity. He afterwards wrote on that subject, and against some other tenets of the Lutherans. The plan and statutes which he drew up for the elector, for the establishment of some schools, and several other services, raised him so high in his esteem, that finding him resolved to accept of a professorship in divinity at Lausanne in 1571, he wrote a letter to him with his own hand, in which he gave several reasons why it would not be proper for him to accept of that employment. This prince's death, which happened in 1577, produced a great revolution in the palatinate; prince Lewis, his eldest son, who succeeded him, not permitting any clergyman to be there, unless he was a sound Lutheran; so that Ursinus and the pupils educated by him in the Collegium Sapientiæ were obliged to quit it. He retired to Neustadt, to be divinity-professor in the illustrious school which prince Casimir, son to Frederic III. founded there at that time. He began his lectures there the 26th of May, 1578. He also taught logic there in his own apartment; published some books, and was preparing to write several more, when his health, which had been frequently and strongly attacked, occasioned by his incredible application to study, yielded at last to a long sickness, of which he died in Neustadt, the 6th of March, 1583, in the forty-ninth year of his age. His works were collected after his death, by the care of his only son, a minister, and by that of David Pareus and Quirinus Reuterus, his disciples; and to the last of these we are indebted for the publication of them in 1612, 3 vols. folio.

Ursinus was not unknown to our English divines, and some of his works were translated into English; as, his "Catechism," or rather, his lectures upon the catechism, entitled "The Summe of the Christian Religion," translated by Henry Parrie, 1587, 4to. There were also at least two abridgments of it; and a translation of "A collection of learned Discourses," 1600, &c. Ursinus was a very laborious student; and, that no interruption might be given, he caused the following inscription to be placed on the door of his library:

> Amice, quisquis huc venis
> Aut agito paucis, aut abi.

Sir Philip Sidney, while at Heidelberg, was particularly anxious to cultivate the friendship of Ursinus. "From this

eminent scholar," says Dr. Zouch, "Mr. Sidney learned to estimate the value of time: he learned how criminal it is to waste the hours of life in unedifying discourse, and much more so in vitious pursuits or guilty indulgences." Dr. Zouch observes, that Ursinus's moral character was still more excellent than his literary one. He was all humility, attributing nothing to himself, and perfectly uncorrupted by avarice or ambition.

Among other authors of the same name, was JOHN HENRY URSINUS, a learned Lutheran divine, superintendant of the churches of Ratisbon, where he died May 14, 1667, leaving "Parallela Evangelii;" "Comment. in Joel, Amos, Jonam, Ecclesiasten;" "Sacra Analecta;" "De Christianis Officiis;" "Arboretum Biblic.;" "Exercitationes de Zoroastre, Hermete, Sanchoniatone," Norimbergæ, 1661, 8vo; "Sylva Theologiæ Symbolicæ," 1685, 12mo; "Jeremiæ virga vigilans;" "De Ecclesiarum Germanicarum origine et progressu," 1664, 8vo. &c. His son, George Henry Ursinus, a learned philologist, who died Sept. 10, 1707, aged sixty, left the following works: "Diatribe de Taprobana, Cerne et Ogyride veterum;" "Disputatio de locustis;" "Observationes Philologicæ;" "De variis vocum etymologicis et significationibus," &c.; "De Creatione mundi;" "Notulæ Criticæ ad Eclogas Virgilii;" "Annotationes in Senecæ Troäda;" "De primo et proprio Aoristorum usu;" "Dionysii Terræ orbis descriptio cum notis." He must be distinguished from George Ursinus, a learned Danish divine, who acquired honour by his "Hebrew Antiquities." [1]

URSIUS (JOHN JOSEPH). See ORSI.

URSUS (NICOLAS RAIMARUS), a writer distinguished for his skill in astronomy, was born at Henstedt in Dithmarsen, which is part of the dukedom of Holstein, about 1550. He was a swineherd in his younger years, and did not begin to read till he was eighteen; and then he employed all the hours he could spare from his labours in learning to read and write. He afterwards applied himself to the study of the languages; and, having a good capacity and memory, made a very swift progress in Latin and Greek. He also learned the French tongue, mathematics, astronomy, and philosophy; and most of them without the assistance of a master. Having left his native country, he gained a livelihood by teaching; which he did in Denmark in 1584,

[1] Melchior Adam.—Gen. Dict.—Zouch's Life of Sir P. Sidney, p. 76.

and on the frontiers of Pomerania and Poland in 1585. It was in this last place that he invented a new system of astronomy, very little different from that of Tycho Brahe. He communicated it in 1586 to the landgrave of Hesse, which gave rise to an angry dispute between him and Tycho Brahe. Tycho charged him with being a plagiary; who, as he related, happening to come with his master into his study, saw there, on a piece of paper, the figure of his system; and afterwards insolently boasted, that himself was the inventor of it. Ursus, upon this accusation, wrote with great severity against Tycho; called the honour of his invention into question, ascribing the system which he pretended was his own to Apollonius Pergæus; and made use of such language, as almost brought on prosecution. He was afterwards invited, by his imperial majesty, to teach the mathematics in Prague, from which city, to avoid the presence of Tycho Brahe, he withdrew silently in 1589, and died soon after. He made some improvements in trigonometry, and wrote several works, which discover the marks of his hasty studies; his erudition being indigested, and his style incorrect, as is almost always the case with those who begin their studies late in life.[1]

USHER (JAMES), a most illustrious prelate, and as he has been justly styled by Dr. Johnson, the great luminary of the Irish church, was descended from a very antient family, and born at Dublin, Jan. 4, 1580. His father, Arnold Usher, was one of the six clerks in chancery, a gentleman of good estate and reputation, and descended of a very ancient family, which in England bore the name of Nevil, till the reign of Henry II. when it was changed by one of his ancestors, who about 1185, passing with prince (afterwards king) John in quality of *usher* into Ireland, settled there by the name of his office, a practice very common in those early ages, and probably occasioned by the ambition of founding a family; and his descendants, spreading into several branches, filled the most considerable posts in and about Dublin for many ages, to the time of our author, who gave fresh lustre to the family. His mother was the daughter of James Stanyhurst (father of Richard the poet. See STANYHURST) thrice speaker of the House of Commons, recorder of the city of Dublin, and one of the masters in chancery. This gentleman, of whom

[1] Gen. Dict.—Moreri.—Hutton's Dictionary.

we took some notice in our account of his son, is yet more memorable for having first moved queen Elizabeth to found and endow * a college and university at Dublin; in which he was vigorously seconded by Henry Usher †, archbishop of Armagh, who was James Usher's uncle. James discovered great parts and a strong passion for books from his infancy; and this remarkable circumstance attended the beginning of his literary pursuits, that he was taught to read by two aunts, who had been blind from their cradle, but had amazing memories, and could repeat most part of the Bible with readiness and accuracy; *Cæcorum mens oculatissima.* At eight years of age he was sent to a school, which was opened by Mr. James Fullerton and Mr. James Hamilton, two young Scots gentlemen, who were placed at Dublin by king James I. then only king of Scotland, to keep a correspondence with the protestant nobility and gentry there, in order to secure an interest in that kingdom, in the event of queen Elizabeth's death: but her majesty being very sore upon this point, and unwilling to think of a successor, this was a service of some danger, and therefore it was thought expedient for them to assume the disguise of school-masters, a class of men which was very much wanted in Ireland at that time. Mr. Fullerton was afterwards knighted, and of the bed-chamber to king James; and Mr. Hamilton was created viscount Clandebois.

Having continued five years under these excellent masters, of whom he ever afterwards spoke with honour, and having made a progress far beyond his age, he was admitted into the college of Dublin, which was finished that very year, 1593. He was one of the first three students

* Rather restore the old foundation of Alexander Bicknor, archbishop of Dublin in 1320, which had been entirely lost.

† Henry Usher was a native of Dublin, and received part of his education at Cambridge. Wood says that in 1572 he removed to University college, Oxford: and in July of that year was incorporated B. A. which degree he had taken at Cambridge. He adds that he here "laid in a sure foundation in divinity, by the aid of Dr. Humphrey, Dr. Holland, and others." His first promotion was to the treasurership of Christ-church, and in 1580 he was admitted into the chapter-house, and installed archdeacon of Dublin. In reward of the pains he took in re-founding the university of Dublin, he was made the first fellow of it. From the archdeaconry of Dublin he was advanced to the see of Armagh in 1595. He had before that been employed by the dean and chapter of St. Patrick's, to prevent the suppression of that church, when attempted by the lord deputy Perrot; and by his prudence, wisdom, and vigilance, was successful. He died, an old man, April 2, 1613, and was buried at Drogheda in St. Peter's church. Eleven years afterwards he was succeeded in the primacy by his celebrated nephew.

who were admitted; and his name stands to this day in the first line of the roll. Dr. Bernard seems to hint that he was the first graduate, fellow, and proctor, which we doubt, at least as to the fellowship, his uncle being first fellow, and his tutor at this time senior fellow, according to Harris. Here he learned logic, and the philosophy of Aristotle, under Mr. Hamilton, his tutor, and though, as we are told, his love of poetry and cards retarded his studies for some time, yet he soon recovered himself from these habits, applied to books again with great vigour, and at the same time acquired that pious turn which was ever afterwards a distinguishing feature in his character. He is said to have been wonderfully affected with that passage in Cicero, "Nescire quid antea quam natus sis acciderit, id est semper esse puerum;" that is, "to know nothing of what happened before you were born is to be always a boy." About this time, from meeting with Sleidan's little book "De quatuor imperiis," he contracted an extreme fondness for the study of history, which he afterwards pursued with equal depth and preciseness. At fourteen years of age he began to make extracts from all the historical books he could meet with, in order to fix the facts more firmly in his memory; and, between fifteen or sixteen, he had made such a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his "Annals," which have since been published. The difference chiefly consists in the addition of observations and the parallel chronology of the heathens. Before he was full sixteen, he had entered upon theological studies, and perused the most able writers, on both sides, on the Romish controversy. Among the Romanists, he read Stapleton's "Fortress of Faith;" and, finding that author confident in asserting antiquity for the tenets of Popery, and in taxing our church with novelty in what it dissented from theirs, he kept his mind in suspense, till he could examine how the truth stood in that particular. He took it for granted, as his historian says, that the ancient doctrines must needs be the right, as the nearer the fountain the purer the stream; and that errors sprang up as the ages succeeded, according to that known saying of Tertullian, "Verum quodcunque primum, adulterum quodcunque posterius." Bishop Jewel had adopted the same principle before him; and too much deference to the authority of the fathers prevailed in their days and long after. Yet

they were far from being ignorant, as has been absurdly imputed to them, that the question concerning doctrines is not how ancient, but how true those doctrines are. The dispute was purely historical. Stapleton quoted the fathers as holding the doctrines of popery. Usher thought this impossible, and rather believed that Stapleton had misquoted them, at least had wrested and tortured them to his own sense. This made him then take up a firm resolution, that in due time (if God gave him life) he would himself read all the fathers, and trust none but his own eyes in searching out their sense: which great work he afterwards began at twenty years of age, and finished at thirty-eight; strictly confining himself to read a certain portion every day, from which he suffered no occasion to divert him.

In 1598, when the earl of Essex came over lord-lieutenant of Ireland, and chancellor of the university of Dublin, there was a solemn philosophy-act for his entertainment; and Usher, being then bachelor of arts, was appointed respondent, in which he acquitted himself with great success. But, while he was busily employed in these studies and great designs to fit himself for the ministry, his father's inclinations lay towards the common law. He had all along designed his son for this study, and was about to send him over to the English inns of courts, in order that he might there cultivate it the better, but he died in 1588, and thus left him at liberty to pursue his own inclinations, which invariably led him to divinity. The paternal inheritance that was now fallen into his hands did not give the least interruption to his purpose; for, finding it somewhat incumbered with law-suits and sisters portions, and fearing those might prove a hindrance to his studies, which were all his care, he gave it up to his brothers and sisters; only reserving so much of it as might support him in a studious life at college.

Being now settled to his liking, and freed from worldly connexions and cares, he devoted himself entirely to the pursuit of every species of literature, human and divine; He was admitted fellow of the college, and acknowledged to be a model of piety, modesty, and learning. About this time, the learned Jesuit Fitz-simons (See FITZ-SIMONS), then a prisoner in Dublin-castle, sent out a challenge *,

* This challenge by Fitz-Simons is in the dedication of a piece written by him, where he declares he offered to maintain such particulars as were thought by the Protestants to be the weakest in the Romish doctrine, and

defying the ablest champion that should come against him, to dispute with him about the points in controversy between the Roman and the Protestant churches. Usher, though but in his nineteenth year, accepted the challenge; and when they met, the Jesuit despised him as but a boy; yet, after a conference or two, was so very sensible of the quickness of his wit, the strength of his arguments, and his skill in disputation, as to decline any farther contest with him. This appears from the following letter of Usher, which Dr. Parr has inserted in his life; and which serves also to confute those who have supposed that there was not any actual dispute between them. "I was not purposed, Mr. Fitz-simons, to write unto you, before you had first written to me, concerning some chief points of your religion, as at our last meeting you promised; but, seeing you have deferred the same, for reasons best known to yourself, I thought it not amiss to inquire farther of your mind, concerning the continuation of the conference begun betwixt us. And to this I am the rather moved, because I am credibly informed of certain reports, which I could hardly be persuaded should proceed from him, who in my presence pretended so great love and affection unto me. If I am a boy, as it hath pleased you very contemptuously to name me, I give thanks to the Lord, that my carriage towards you hath been such as could minister unto you no just occasion to despise my youth. Your spear belike is in your own conceit a weaver's beam, and your abilities such, that you desire to encounter with the stoutest champion in the host of Israel; and therefore, like the Philistine, you contemn me as being a boy. Yet this I would fain have you know, that I neither came then, nor now do come unto you, in any confidence of any learning that is in me; in which respect, notwithstanding, I thank God I am what I am: but I come in the name of the Lord of Hosts, whose companies you have reproached, being certainly persuaded, that even out of the mouths of

to attack all those points which they thought to be the strongest in their doctrine. "But nobody would hear me, (says he) through I called with a voice as loud as Stentor to the contest. Only there once came to me a youth of about eighteen, very forward in his understanding, who shewed a very strong desire of disputing upon the most abstruse points of divinity, though he had not completed his course of philosophy, nor arrived to manhood. But when I asked him if he had leave from his superiors, promising in that case to enter the lists with him, the young man, not being honoured with any such commission, had nothing to shew, and returned no more." The fallacy of this representation appears by the account in the text.

babes and sucklings he was able to shew forth his own praises. For the farther manifestation thereof, I do again earnestly request you, that, setting aside all vain comparisons of persons, we may go plainly forward in examining the matters that rest in controversy between us; otherwise I hope you will not be displeased, if, as for your part you have begun, so I also for my own part may be bold, for the clearing of myself and the truth which I profess, freely to make known what hath already passed concerning this matter. Thus intreating you in a few lines to make known unto me your purpose in this behalf, I end; praying the Lord, that both this and all other enterprises that we take in hand may be so ordered as may most make for the advancement of his own glory and the kingdom of his son Jesus Christ. "Tuus ad Aras usque,

"James Usher."

In 1600 he was received master of arts, appointed proctor, and chosen catechetical lecturer of the university. In 1601, though under canonical age, yet on account of his extraordinary attainments, he was ordained both deacon and priest by his uncle Henry Usher, then archbishop of Armagh. Not long after, he was appointed to preach constantly before the state at Christ-church in Dublin on Sundays in the afternoon; when he made it his business to canvass the chief points in dispute between the papists and the protestants. He vehemently opposed a toleration, which the former were then soliciting, and some were consenting to; of which he gave his opinion from these words of Ezekiel, "And thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year:" iv. 6. They are part of Ezekiel's vision concerning the destruction of Jerusalem and of the Jewish nation, which he applied thus to the state of Ireland: "From this year I reckon forty years; and then those, whom you now embrace, shall be your ruin, and you shall bear their iniquity." This being then uttered in a sermon, says Dr. Parr, seemed only the random-thought of a young man, who was no friend to popery; but afterwards, at the end of forty years, namely in 1641, when the Irish rebellion broke out, and many thousand of protestants were murdered, it was considered by many as even prophetical. On other occasions he was thought to betray an extraordinary foresight, and there was a treatise published "De predictionibus Usserii."

In 1603 he was sent over to England with Dr. Luke Challoner, in order to purchase books for the library at Dublin; the English army, who defeated the Spaniards at Kinsale, having contributed the sum of 1800*l.* for this purpose. On his arrival he found sir Thomas Bodley at London, employed in the same manner for his newly-erected library at Oxford, and they are said to have mutually assisted each other. It was during his absence upon this occasion that his mother was reconciled to the Romish religion, which gave him the most afflicting concern, and the more as she continued obstinate to the last, dying at Drogheda in the communion of that church. It appears also, that her father, the recorder, though outwardly a conformist to the new religion, after its establishment by Q. Elizabeth, yet still retained his old affection for popery, as appears from his supporting first in his own house Edmund Campian, afterwards the famous Jesuit, then a refugee from England, and in the next place recommending him to a friend in the country, where he might be secure from the danger of being seized and brought to justice for treasonable practices, in drawing her majesty's subjects from their allegiance. The recorder took care however to conduct himself so prudently, as to give no umbrage to the government, and by that means continued unmolested in his post.

In 1606, the necessity of purchasing books and manuscripts relating to English history (in which study our author was then engaged) brought him again into England. He now contracted an intimate acquaintance and friendship with several learned men, and among others, sir Robert Cotton, Thomas Allen of Oxford, and Mr. Camden, which last, designing a new edition of his "Britannia," consulted with him about publishing Ninias, St. Patrick, and Congal, and other writers or documents relating to the ancient state of Ireland and the city of Dublin, a great part of the answers to which were inserted in the edition of the "Britannia," published in 1607, with this elogy of our author: "For many of these things concerning Dublin I acknowledge myself indebted to the diligence and labour of James Usher, chancellor of the church of St. Patrick, who in various learning and judgment far exceeds his years." The following year, 1607, he proceeded bachelor of divinity, and was chosen professor of that faculty in his college. He was also promoted to the chancellorship of the cathedral of

St. Patrick the same year, by Dr. Loftus the archbishop. In his office of divinity-professor he continued thirteen years, reading lectures weekly throughout the year. In 1609 he made a third voyage to England, and became acquainted with other eminent and learned men, Selden, sir Henry Savile, Briggs, Ward, Lydiat, Dr. Davenant, &c.; after which he constantly came over into England once in three years, spending one month at Oxford, another at Cambridge, and the rest of his time at London, chiefly in the Cottonian library. In 1609 he wrote a learned treatise concerning the "Herenach, Termon, and Corban lands, anciently belonging to the chorepiscopi of England and Ireland; which was held in great esteem, and presented by archbishop Bancroft to king James. The substance of it was afterward translated into Latin by sir Henry Spelman, in his "Glossary," and by sir James Ware in the 17th chapter of his Antiquities; but it never was published. The MS. is in the Lambeth library. In 1610 he was unanimously elected provost of Dublin college; but refused to accept that post, being apprehensive of its hindering him in those great designs he was then meditating for the promotion of learning and true religion.

In 1612 he took his doctor of divinity's degree; and the next year, being at London, his first publication appeared, entitled "De Ecclesiarum Christianarum Successione & Statu," in 4to. This is a continuation of bishop Jewel's "Apology," in which that eminent prelate had endeavoured to shew that the principles of protestants are agreeable to those of the fathers of the six first centuries. Usher's design was to finish what Jewel had begun, by shewing that from the sixth century to the reformation, namely, for 900 years, Christ has always had a visible church of true Christians, untainted with the errors and corruptions of the Roman church; and that these islands owe not their Christianity to Rome. This work is divided into three parts. The first reaches to the tenth century, when Gregory VII. was raised to the popedom. The second was to have reached from that period to the year 1370. And the third was to bring it to the reformation. How far he had brought it in this edition is stated in the following extract of a letter written to his brother-in-law, Thomas Lydiat, dated at Dublin, August 16, 1619: "You have rightly observed," says he, "that in my discourse 'De Christianarum Ecclesiarum Successione et Statu,' there is wanting, for the accomplishment of the

second part, a hundred years [from 1240 to 1370, *viz.* the last chapter of this part]; which default, in the continuation of the work is by me supplied. I purpose to publish the whole work together, much augmented, but do first expect the publication of my uncle Stanyhurst's answer to the former, which, I hear, since his death, is sent to Paris, to be there printed. I am advertised, also, that even now there is one at Antwerp who hath printed a treatise of my countryman De sacro Bosco (Holywood), 'De veræ Ecclesiæ investigatione,' wherein he hath some dealing with me. Both these I would willingly see before I set about reprinting my book, meaning, that if they have justly found fault with any thing, I may amend it; if unjustly, I may defend it." His uncle's answer, however, was never published, nor did our author publish any other edition of his work, as he here purposed; probably prevented by the distraction of the times. It was reprinted at Hanover in 1658, 8vo, without any amendments. In the last edition of 1687, containing likewise his Antiquity of the British Churches, are these words in the title-page: "Opus integrum ab Auctore auctum et recognitum;" which, Dr. Smith observes, was a trick of the bookseller. Usher's work was solemnly presented by archbishop Abbot to king James, as the eminent first fruits of the college of Dublin.

The same year, 1612, upon his return to Ireland, he married Phœbe, only daughter of Dr. Luke Challoner, who died this year April the 12th, and in his last will recommended our author to his daughter for a husband, if she was inclined to marry. In 1615 there was a parliament held at Dublin, and a convocation of the clergy, in which were composed certain articles relating to the doctrine and discipline of the church. These articles were drawn up by Usher, and signed by archbishop Jones, then lord chancellor of Ireland, and speaker of the house of bishops in convocation, by order from James I. in his majesty's name. Among these articles, which amount to the number of one hundred and four, besides asserting the doctrine of predestination and reprobation in the strongest terms, one of them professes that there is but one catholic church, out of which there is no salvation; and another maintains that the sabbath-day ought to be kept holy. Upon these accounts Dr. Heylin called the passing of these articles an absolute plot of the Sabbatarians and Calvinists in England to make themselves so strong a party in Ireland as to obtain what

they pleased in this convocation. Our author was well known to be a strong asserter of the predestinarian principles; and being besides of opinion that episcopacy was not a distinct order, but only a different degree from that of presbyters, he certainly cannot be exculpated from the charge of puritanism. However, as he always warmly asserted the king's supremacy, and the episcopal form of church government established, and all the discipline of it, it has been said that all the objections to him, as inclined to puritanism, were the effect of party, the church beginning about this time to be divided between the Calvinistic and Arminian principles upon the quinquarticular controversy. Dr. Parr tells us, his enemies were of no great repute for learning and worth; and that our author, hearing of their attempts to deprive him of his majesty's favour, procured a letter from the lord deputy and council of Ireland to the privy council in England, in defence of his principles, which he brought over to England in 1619, and satisfied his majesty so well upon that point, that in 1620 he promoted him to the bishopric of Meath. In November 1622 he made a speech in the castle-chamber at Dublin upon the censuring of certain officers, concerning the lawfulness of taking, and the danger of refusing, the oath of supremacy; which pleased king James so well that he wrote him a letter of thanks for it. In 1623 he was constituted a privy counsellor of Ireland, and made another voyage to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himself had employed him to write; and soon after his return to Ireland was engaged in answering the challenge of Malone, an Irish Jesuit of the college of Louvain.

He was again in England, when king James, just before he died, advanced him to the archbishopric of Armagh; but, as he was preparing to return to Ireland, he was seized with a quartan ague, which detained him nine months. Before he left England he had a disputation with a popish priest at Drayton in Northamptonshire, the seat of lord Mordaunt, afterwards earl of Peterborough. He was scarce recovered from his ague, when this lord Mordaunt, then a zealous Roman catholic, being very desirous to bring his lady into the pale of that church, concluded that there could be no better or more certain way than to procure a disputation to be held between two learned and principal

persons, one of each side, at which his lady should be present. In that resolution he chose, for the champion of his own cause, the Jesuit Beaumont, whose true name was Rookwood, being brother to that Rookwood who was executed for the gunpowder treason. Against this antagonist lady Peterborough chose our primate, who, notwithstanding his health was not sufficiently confirmed to engage in such a task, yet from the ardent zeal for the reformed doctrine with which he was constantly animated, and to save a soul from falling into the wiles of an artful Jesuit, he did not refuse to comply with her ladyship's request. The place appointed for holding the disputation was my lord's seat at Drayton, a place very proper for the business, as being furnished with a most copious library of the writings of all the ancient fathers of the church, which were ready at hand, if it should happen that any of them should be referred to in the engagement. The heads of the dispute were agreed to be upon transubstantiation, the invocation of saints, of images, and the perpetual visibility of the church. After it had been held for three days, five hours each day, in which our primate sustained the part of respondent, that office for the fourth day lay upon Beaumont, according to the regulation settled by himself. But he sent a letter to the baron, with an excuse, alleging, "that all the arguments which he had formed had slipt out of his memory, nor was he able by any effort to recollect them, imputing the cause of the misfortune to a just judgment of God upon him, for undertaking of his own accord, without the licence of his superiors, to engage in a dispute with a person of so great eminence and learning as the primate." Such a shameful tergiversation sunk deeply into the mind of lord Mordaunt, so that, after some conferences with the primate, he renounced popery, and continued in the profession of the protestant faith to the end of his life.

This account is given in the life of our archbishop by Dr. Nicholas Bernard, who says he had it from an eye and ear witness. And it is in a great measure confirmed by the reproach thrown upon Beaumont by Chaloner, a secular priest, who in a piece wrote against the Jesuit "admonishes him to beware of Drayton-house, lest he should there chance to light upon another Usher, and be again put to flight, to the great disgrace both of himself and his profession." As to the primate, the eminent service done by

this disputation to lady Peterborough could not but be very sensibly felt by her; and that it was so, she gave his grace sufficient proofs in that extraordinary kindness and respect which she shewed to him all his life after.

In the administration of his archbishopric Usher acted, as he had acted in every other station, in a most exemplary manner; and vigorously opposed the design of granting a more full toleration to the Irish papists. An assembly of the whole nation, both papists and protestants, had been called by the then lord deputy Falkland, for the consideration of that point; when the bishops, by the lord primate's invitation, met first at his house, and both he and they subscribed a protestation against a toleration of popery. About the same time, observing the increase of Arminianism, which he considered as a very dangerous doctrine, he employed some time in searching into the origin of the predestinarian controversy; and meeting with a curiosity upon that subject he published it, in 1631, at Dublin, 4to, under the title "Goteschalci et predestinarianæ controversiæ ab eo motæ historia," which is said to have been the first Latin book ever printed in Ireland. He published another work in 1632, concerning the ancient Irish church, entitled "Veterum Epistolarum Hibernicarum Sylloge," a collection of letters out of several ancient manuscripts, and other authors, to and from Irish bishops and monks, from anno 592 to 1180, concerning the affairs of the Irish church; which shew the great esteem, as well for learning as piety, in which the bishops and clergy of that church were held both at Rome, France, England, and elsewhere: with several matters relating to the great controversies of those times about the keeping of Easter, and also every thing relating to the ecclesiastical discipline and jurisdiction of the church of that kingdom.

In 1634, the parliament of Ireland being ready to meet, there arose a dispute between the archbishops of Armagh and Dublin concerning precedence; but Usher asserted his right with such clearness and evidence that the point was determined in his favour. The convocation meeting at the same time with the parliament, he had the principal hand in composing and establishing the Irish canons, in which the liberties of that church were maintained by him against Dr. Bramhall (See BRAMHALL), who was for the English canons, and was probably influenced by archbishop Laud. For when they were passed in convocation, Laud

thus wrote to Usher: "For your canons, to speak truth, and with liberty and freedom, though I cannot but think the English canons entire (especially with some amendments) would have done better, yet since you and that church have thought otherwise, I do very easily submit to it." His grace afterwards writes thus: "As for the particular about subscription, I think you have couched that very well, since, as it seems, there was some necessity to carry that article closely; and God forbid you should upon any occasion roll back upon your former controversy about the articles." To explain his grace's meaning, it must be observed, that those canons of the thirty-nine articles of the church of England were received, and declared to be the confession of the faith of the church of Ireland, to which every clergyman was obliged to subscribe. Upon which Dr. Heylin asserted, that the Irish articles of 1615 above mentioned were now repealed. But he recalled this error when he found (the truth) that the Irish articles were still retained and confirmed in these very canons. The doctor indeed observed, that the inconsistency of the several articles proved the virtual repeal of the Irish ones: yet it is plain that this was not so understood at that time, nor for several years after, since both the primate and all the rest of the Irish bishops, at all ordinations, took the subscription of the party ordained to both sets of articles, till the Irish rebellion put a stop to all ordinations. However, since the restoration of king Charles II. a subscription only to the thirty-nine articles of the church of England is required.

All this while he kept a correspondence in every country for the advancement of learning, and procured in 1634 a very good copy of the Samaritan Pentateuch from the East; besides one of the Old Testament in Syriac, and other valuable manuscripts. It was one of the first of those Pentateuchs that ever were brought into these western parts of Europe, as Mr. Selden and Dr. Walton acknowledge; and the Syriac Testament was much more perfect than had hitherto been seen in these parts. The other manuscripts were procured by the means of one Mr. Davies, then a merchant at Aleppo. The archbishop collated the Samaritan with the Hebrew, and marked the differences, after which he intended it for the library of sir Robert Cotton. But this, as well as the other manuscripts, being borrowed of him by Dr. Walton, and made use of by him in the

edition of the Polyglot Bible, were not recovered out of the hands of that bishop's executors till 1686, and are now in the Bodleian library. And notwithstanding the necessary avocations in the discharge of his episcopal office, he prosecuted his studies with indefatigable diligence, the fruits of which appeared in 1638, when he published at Dublin, in 4to, his "Emmanuel, or a treatise on the Incarnation of the Son of God;" which was followed by his "Britannicarum Ecclesiarum Antiquitates" in the ensuing year. This history contains a most exact account of the British church: From the first planting of Christianity in twenty years after our Saviour's crucifixion, he brings it down both in Britain and Ireland, to the end of the seventh century. The piece was of great service, particularly to Dr. Lloyd and bishop Stillingfleet, his followers upon the same subject.

In the beginning of 1640 he came into England with his family, intending (as before) to return in a year or two at farthest. Soon after his arrival he went to Oxford for the more convenience of pursuing his studies: but these were unhappily interrupted by the urgent necessity of the times, which put him upon writing some pieces that were published at Oxford in 1641, on the subject of episcopacy: These were, 1. "The Judgment of Dr. Reynolds concerning the original of Episcopacy defended." 2. "The Original of Bishops, or a chorographical and historical disquisition touching the Lydian and proconsular Asia, and the seven metropolitan churches contained therein." The design of this treatise is to prove, from Acts xix. 17, supported by Rev. ii. 1. and confirmed by ecclesiastical history, that bishops and metropolitans were instituted by the apostles; meaning only with regard to their superiority in degree; for he did not hold episcopacy to be a superior order to presbytery. He also endeavours to prove that the bishop of Ephesus was not only the metropolitan of the proconsular Asia, but the primate, or exarch, of all the provinces that were comprehended within the compass of the whole Asian diocese; and that he acted suitably to the patriarchal jurisdiction, which was in effect conferred upon him. In the prosecution of the argument he shews, 1. That the stars described in the Revelations are the angels of the seven churches. 2. That these angels were the several bishops of those churches, and not the whole college of presbyters. 3. That each of these seven churches was at that time a metropolis. 4. That these bishops were ordained by the

apostles as constant permanent officers in the church, and so in a sort *jure divino*, not to be dispensed with except in cases of necessity. These tracts were printed, with others on the same subject, under the title "Certain brief Treatises," &c. Oxf. 1641, 4to. It was about this time also that he drew up his treatise on "The Power of the Prince and the Obedience of the Subject," which, as we have mentioned in our account of his grandson, James Tyrrell, was published after the restoration.

Archbishop Usher was a man of too much note, and of too high a station, not to be deeply involved in and affected with the succeeding troubles. He is charged by some writers with having advised the king to consent to the bill against the earl of Strafford, but is cleared by others; and Dr. Parr tells us, that when the primate lay extremely ill, and expected death at St. Donate's castle in 1645, he asked his grace concerning it, who flatly denied it, and said it was wrongfully laid to his charge; for, that he neither advised nor approved it. In the rebellion in Ireland he was plundered of every thing except his library and some furniture in his house at Drogheda, whence the library was conveyed to England. On this the king conferred on him the bishopric of Carlisle, to be holden in commendam; the revenues of which, however, were reduced to almost nothing by the Scots and English armies quartering upon it. When all the lands belonging to the English bishoprics were seized by the parliament, they voted him a pension of 400*l.* per annum; which yet he never received above once or twice. It is said that he was invited into France by cardinal Richelieu, with a promise of the free exercise of his religion, and a considerable pension; and likewise by the States of Holland, who offered him the place of honorary professor at Leyden. Dr. Smith, one of his biographers, seems to doubt these facts, especially the first. But Dr. Parr thinks it not unlikely, from an instance of respect which Richelieu had before shewn to the archbishop, by sending him, in return for a copy of the "Antiquity of the British Churches," which the author had presented to his eminence, a letter of much kindness and esteem, accompanied with a gold medal, which Dr. Bernard says "is still preserved." It was in possession of the Tyrrell family in 1738, and was then exhibited to the society of antiquaries. The date is 1631 *.

* From a MS note in Mr. Gough's copy of the Biographia Britannica, now in the editor's possession.

In 1642 the archbishop removed to Oxford, not long before the king came thither, and preached every Sunday at some of the churches, principally All Saints. In 1643 he was nominated one of the assembly of divines at Westminster, but refused to sit among them: and this, together with some of his sermons at Oxford, in which he had spoke against their authority, giving offence to the parliament, they ordered his library to be seized, and it would have been sold, had not Dr. Featly, who sat among those divines while his heart was with the church and king, obtained it by means of Mr. Selden for his own use, and so secured it to the right owner, or at least the greater part, but some valuable articles were stolen, and never recovered. In 1644 he published at Oxford his valuable edition of "Polycarpi et Ignatii Epistolæ."

The king's affairs declining, and Oxford being threatened with a siege, he left that city, and retired to Cardiff, in Wales, to the house of sir Timothy Tyrrell, who had married his only daughter, and who was then governor and general of the ordnance. He continued six months here in tranquillity, prosecuting his studies, particularly his "Annals," and then went to the castle of St. Donate, whither he was invited by the lady dowager Stradling; but in his journey thither fell into the hands of the mountaineers, who took away his books and papers; yet these were, by the kindness of the gentlemen and clergy of that country, in a great measure restored. Before this had been achieved, and while his MSS, the labour of so many years, seemed irrecoverable, he was observed to be more concerned than at all his former sufferings. At St. Donate's he found an excellent library: but a fit of sickness prevented him from making all the use of it he proposed. His sickness was of an extraordinary nature; it was at first a suppression of urine, with extremity of torture, ending in a violent bleeding at the nose for near forty hours, without any intermission; but when he was every moment expected to die, the bleeding stopped, and he gradually recovered. He went to London in 1646, upon an invitation from the countess of Peterborough to make her house his home; and, in 1647, was chosen preacher of Lincoln's Inn. This society ordered him handsome lodgings, ready furnished, and several rooms for his library, which was about this time brought up from Chester, being almost all the remains of his substance that had escaped the rebels. Mr.

(afterwards lord chief justice) Hale was then a bencher of the society, and probably had the chief hand in procuring him this place; and it happened that the society was well rewarded for it by that treasure lodged in this library by the lord chief justice in four volumes, which were extracted from the primate's manuscripts; of which Dr. Parr has subjoined to his Life of the primate a catalogue, consisting of thirty-three very curious books. Here the primate constantly preached all term-time for almost eight years, till at last, his eye-sight and teeth beginning to fail him, he could not well be heard in so large a congregation, and was forced to quit this place about a year and a half before his death, to the great regret of the society. In the mean time, amidst all the convulsions of the times, he continued his studies, and the year he was chosen to Lincoln's Inn, published his treatise "De Romanæ Ecclesiæ Symbolo," which he followed by his "Dissertatio de Macedonum et Asianorum anno solari" in the beginning of 1648, 8vo. In this tract, besides fixing the exact time of St. Polycarp's martyrdom, he compares the Grecian and Macedonian months with the Julian and other nations; and, having laid down the method and disposition of the Macedonian and Asiatic year, he adds rules for finding out the cycles of the sun and moon, and Easter for ever, with several curious accounts of the celestial motions according to the ancient Greek astronomers, Melon, Calippus, Eudoxus, and others. To which is annexed an Ephemeris, or entire Greek and Roman calendar for the whole year, with the rising and setting of the stars in that climate.

About this time he was sent for to the Isle of Wight by his majesty, to assist him in treating with the parliament upon the point of episcopacy; when he proposed an expedient, which he called "Presbyterian and Episcopal Government conjoined," which the king approved as the likeliest means of reconciling the then differences. But no proposals, how moderate soever, were able to satisfy the presbyterians, till his majesty was taken out of their hands by the army, and brought to the scaffold, the sight of which struck our primate with the utmost horror. The countess of Peterborough's house, where the primate then lived, being exactly opposite to Charing Cross, several of the family, at the time of the king's execution, went up to the leads of the house, which commanded a full view of Whitehall; and, as soon as his majesty came upon the

scaffold, some of them went down and told the primate, asking him if he would not see the king once more before he was put to death. Though unwilling at first, yet he was persuaded at length to go up, as well out of a desire to see the king once again, as from curiosity, since he could scarce believe what they told him. When he came upon the leads his majesty was in his speech. The primate stood still, and said nothing, but sighed; and, lifting his hands and eyes full of tears towards heaven, seemed to pray earnestly. But when the king had done speaking, and had taken off his cloaths and doublet, and stood stript in his waistcoat, and the executioners in vizards began to put up the king's hair, he grew pale, and would have fainted if he had not been immediately carried off. He kept the 30th of January as a private fast as long as he lived. In 1650 he published the first part of his "Annals of the Old Testament," and the second in 1654. The two parts were printed together, under the title of "Annales Veteris et Novi Testamenti," at Paris, 1673, and at Geneva, 1722, in folio. In 1652 he published his "Epistola ad Ludovicum Capellum de variantibus textus Hebraici lectionibus," Lond. 1640.

His great reputation having excited in Cromwell a curiosity to see him, the primate, upon the usurper's intimation of it to him, went, and was received with great civility: Cromwell made him also many promises, but never performed them, and it was on this occasion that the primate predicted the restoration, in a conversation with Dr. Parr, his biographer. "This false man hath broken his word with me, and refuses to perform what he promised. Well, he will have little cause to glory in his wickedness; for he will not continue long. The king will return: Though I shall not live to see it, you may. The government, both in church and state, is in confusion. The papists are advancing their projects, and making such advantages as will hardly be prevented." The same year, 1654, he published his last piece, "De Græca Septuaginta Interpretum verum Syntagma," &c.; and preached Mr. Selden's funeral-sermon in the Temple-church. On March 20, 1655-6, he was taken ill, and died the day following, in the countess of Peterborough's house at Ryegate in Surrey. Though he was seventy-six, his illness proved to be a pleurisy: for, upon opening his body, a great deal of coagulated blood was found settled in his left side. Preparations were making

to bury him privately; but Cromwell ordered him to be interred with great magnificence in Erasmus's chapel in Westminster-abbey, the funeral service being performed according to the liturgy of the church of England. This was a great indulgence, but the usurper meant to make himself popular, knowing what a high reputation the deceased had among all orders of men; yet was politic enough to throw the expence of the funeral upon his relations, who were ill able to bear it. His funeral sermon was preached by Dr. Nicolas Bernard, who had formerly been his chaplain, and was then preacher of Gray's-inn: it was printed, and contains many particulars of his life, related with the caution then necessary.

Usher left his library, being the chief part of his property, as a portion to his only daughter, who had been the mother of a numerous offspring. It was first bought by the officers and soldiers of Cromwell's army in Ireland, and lodged in Dublin-castle, where it lay, though not without being much pillaged, till the restoration; which bringing it into the possession of king Charles II. he gave it, according to the primate's first intention, to Dublin-college, where it now remains. This, in truth, had been the primate's first intention; but, upon the loss of every thing else except his books, he was compelled to consider the necessities of his family, his daughter having before had nothing from him except some pieces of gold presented to him by Mr. Selden's executors and other persons of quality. The library consisted of ten thousand volumes printed and manuscript, and cost the primate many thousand pounds. Both the king of Denmark and cardinal Mazarine offered a good price for it by their agents here; but the executors were forbidden, by an order from Oliver and his council, to sell it to any one without his consent; so it was at last bought by the soldiers and officers of the then army in Ireland, who, out of emulation to the former noble action of queen Elizabeth's army, were incited by some men of public spirit to the like performance, and they had it for much less than the real worth, or what had been offered for it before by the agents above mentioned. They had also with it all the manuscripts which were not of his own hand-writing, and a choice though not numerous collection of ancient coins. But, when this library was carried over into Ireland, the usurper and his son, who then commanded in chief there, would not bestow it upon

the college, lest perhaps the gift should not appear so considerable there as it would do by itself; and therefore they gave out that they intended it for a new college or hall which they said they intended to build and endow. But it proved that, as these were not times, so they were not persons capable of any such noble or pious work; and this library lay in the castle of Dublin till Cromwell's death; and, during the anarchy and confusion that followed, the rooms where it was kept being left open, many of the books, and most of the best manuscripts, were stolen away, or else embezzled by those that were intrusted with them.

Archbishop Usher was tall, well-shaped, and walked upright to the last. His hair was brown, his complexion sanguine, his countenance full of good-nature as well as gravity: yet, Dr. Parr says, the air of his face was hard to hit, and that, though many pictures were taken of him, he never saw but one like him, which was done by sir Peter Lely. He was a man who abounded in all graces, moral as well as spiritual; which, joined with the greatest abilities and learning, made him upon the whole a very complete character. Among his MSS. were many notes and observations upon the writings and characters of the fathers and ecclesiastical authors, which he designed as the foundation of a large and elaborate work, to be called "Theologica Bibliotheca;" and this was indeed, of all his works, that which he had most set his heart upon: yet the calamities of the times would not suffer him to finish it. He left these papers, however, to Dr. Gerard Langbaine, provost of Queen's college, as the only man on whose learning as well as friendship he could rely, to render them fit for the press: but Langbaine, while pursuing his task in the public library, got so severe a cold, that he died in 1657; and nothing farther appears to have been done, though Dr. Fell afterwards made some attempts to get it finished. A copy of it is lodged in the Bodleian library *.

The works from his MSS. published after his death, were; 1. "Chronologia sacra; seu Annorum & παιδοποΐιας Patriarcharum, παροικίας Israelitarum in Ægypto; Annorum etiam Judicum, Regum Judæ Israelis, ἀπόδειξις Chronologica," Oxford, 1660, in 4to, published by Dr. Thomas Barlow,

* There is one work of very common occurrence, called his "Body of Divinity, or the Sum and Substance of the Christian Religion," 1654, fol. published without his consent, and only partly his.

afterwards bishop of Lincoln. Reprinted with the Annals of the Old and New Testament at Geneva, in 1722, folio. This chronology is imperfect, the author dying while he was engaged in it. He proposed to have subjoined to it a tract "De primitivo & veterum Hebræorum Kalendario." 2. A collection of pieces published by Dr. Nicholas Bernard at London, in 1658, 8vo, under the title of "The Judgment of the late Archbishop," &c. 3. Dr. Bernard published likewise at London in 1659 our author's "Judgment and sense of the present See of Rome from Apocal. xviii. 4." 4. "The power of the prince and obedience of the subject stated;" with a preface by Dr. Robert Sanderson, published by James Tyrrell, esq. grandson to our author, at London, 1661. 5. A volume of "Sermons," preached at Oxford before his majesty, and elsewhere. 6. "Historia Dogmatica Controversiæ inter Orthodoxos & Pontificios de Scripturis & sacris Vernaculis. Accessere ejusdem Dissertationes duæ de Pseudo-Dionysii scriptis & de Epistolâ ad Laodicenos. Descripsit, digessit, & Notis atque Auctario locupletavit Henricus Wharton," London, 1690, 4to. 7. "A Collection of three hundred Letters written to James Usher lord archbishop of Armagh, and most of the eminentest persons for piety and learning in his time both in England and beyond the seas. Collected and published from original copies under their own hands by Richard Parr, D. D. his lordship's chaplain at the time of his death, with whom the care of all his papers were intrusted by his lordship," London, 1686, folio. To this Dr. Parr has prefixed the life of the archbishop, collected from authentic documents, and with the assistance of the Tyrrell family, his only descendants. This volume forms the best monument yet erected to his memory, and from the very names of his correspondents, gives us a high idea of the respect in which he was held, and the high place he filled in the literary world.[1]

USHER (JAMES), an ingenious writer, was the son of a gentleman-farmer in the county of Dublin, where he was born about 1720. He was descended from the venerable prelate of whom we have just given an account, but was of a Roman catholic family. He received a good classical education, though with no view to any of the learned pro-

[1] Life by Parr.—Life in Smith's Vitæ Eruditissimorum.—Biog. Brit.—Harris's Ware.—Funeral Sermon by Dr. Bernard, 1657, 12mo.

fessions. When grown up, he became a farmer, in imitation of his father, but after some years' experience, had little success, and having sold his farm, stock, &c. settled for some time as a linen-draper in Dublin: for this business, however, he seems to have been as little qualified as for the other, and was a great loser. In truth he had that secret love of literature about him which generally inspired a train of thought not very compatible with the attention which trade requires: and finding himself, after some years, a widower with a family of four children, and but little prospect of providing for them in any business, he took orders in the church of Rome, sent his three sons for education to the college of Lombard in Paris, and his daughter to a monastery, where she soon after died. He then came to London, and while revolving plans for his support, and the education of his children, Mr. Molloy, an Irish gentleman, who had formerly been a political writer against sir Robert Walpole, died, and left him a legacy of three hundred pounds. With this money Mr. Usher thought of setting up a school, as the most likely way of providing for his sons; and with this view he communicated his intentions to the late Mr. John Walker, author of the Pronouncing Dictionary, and many other approved works on the construction and elegance of the English language. Mr. Walker not only approved the plan, but joined him as a partner in the business, and they opened a school under this firm at Kensington Gravel-pits. Mr. Usher's acquaintance with Mr. Walker commenced during the former's excursions from Dublin to Bristol, which latter place Mr. Walker's business led him to visit occasionally. Their acquaintance soon grew into a friendship, which continued unbroken and undiminished to the close of Mr. Usher's life. But the school these gentlemen were embarked in, did not altogether answer Mr. Walker's purposes. Whether the profits were too little to divide, or whether he thought he could do better as a private teacher, it is difficult to say; but Mr. Walker, after trying it for some time, quitted the connection, and commenced a private teacher, which he very successfully continued to the last. They parted, however, with the same cordiality they commenced, and the civilities and friendships of life were mutually continued.

Mr. Usher being now sole master of the school, he cultivated it with diligence and ability, and with tolerable success, for about four years; when he died of a consumption,

at the age of fifty-two, in 1772. Mr. Usher's first publication was a small pamphlet called "A New System of Philosophy," in which he censures Locke, as leaning too much towards naturalism, a doctrine which he considered as the bane of every thing sublime, elegant, and noble. He next wrote some letters in the Public Ledger, signed "A Free Thinker," in which he shews the inconsistency and impolicy of the persecutions at that time going on against the Roman catholics. His next publication was entitled "Clio, or a discourse on Taste, addressed to a young lady;" in which he endeavours to prove, that there is in several respects an universal standard of taste in the soul of man, which, though it may be depraved or corrupted by education and habit, can never be totally eradicated. To this very ingenious essay, which is touched with elegance and observation, though, perhaps, with too much refinement, he afterwards added "An Introduction to the Theory of the Human Mind," intended as a refutation of those deists who attack revealed religion under an apparent appeal to philosophy, but, by the occasional shifting of principles and systems, and a dexterous use of equivocal language, draw the dispute into a kind of labyrinth, in which the retreats are endless, and the victory always incomplete.[1]

UVEDALE (Robert), a learned botanist, was born in the parish of St. Margaret, Westminster, May 25, 1642; educated at Westminster school under Dr. Busby; whence he was elected to Trinity college, Cambridge; B. A. 1662; M. A. 1666; LL. D. Com. Reg. 1682; and was master of the grammar school at Enfield about 1670. He resided in the old manor-house in that town called Queen Elizabeth's Palace; and, being much attached to the study of botany, had a very curious garden there; and planted, among other trees, a cedar of Libanus, which (till within these few years) was one of the finest in the kingdom, measuring (in October 1793) 12 feet in the girth.—In an account of the most remarkable gardens, near London in 1691, by J. Gibson, printed in the Archæologia, vol. XII. p 188, Dr. Uvedale is said to have "the greatest and choicest collection of exotics that perhaps was any where in this land."—Dr. Pulteney, in his brief memoirs of Dr. Leonard Plukenet, says; "I regret that I cannot collect any material anec-

[1] Europ. Mag. for 1796.

dotes relating to his friend and fellow collegian Dr. Uvedale, of whom Plukenet ever speaks in a style which indicates that he held him in great esteem."—"The garden which he cultivated at Enfield appears to have been rich in exotic productions; and though he is not known among those who advanced the indigenous botany of Britain, yet his merit as a botanist, or his patronage of the society at large, was considerable enough to incline Petiver to apply his name to a new plant, which Miller retained in his Dictionary, but which has since passed into the genus *Polymnia*, of the Linnæan system; the author of which has nevertheless retained *Uvedalia*, as the trivial name." In the British Museum (Bibl. Sloan. 4064, Plut. 28 F.) are fifteen letters from him to sir Hans Sloane; also letters from him to Dr. Sherard, and Mr. James Petiver. Dryden, Dr. Uvedale, and other learned men, having agreed to translate Plutarch's Lives from the original Greek, Dr. Uvedale translated the Life of Dion, and the work was published in 1684. A whole length portrait of him, and another of his wife, were in the possession of the late admiral Uvedale, of Bosmere-house, Suffolk.[1]

V.

VADE' (JOHN JOSEPH), a French poet of the lower order, was born January 1720, at Ham in Picardy, and carried to Paris, at five years old, by his father, a small tradesman, but he was so headstrong, wild, and dissipated in his youth, that nothing could make him attend to literature. This his biographers seem willing to consider as an advantage, and as giving a degree of originality to his works; yet they tell us that he afterwards read all the best French books. He invented a new species of poetry, which his countrymen called *le genre Poissard* (the Billingsgate style). In bring-

[1] Hutchins's Hist. of Dorsetshire.—Pulteney's Sketches.

ing this style to perfection, he carefully studied the manners of the fish-women, and their dialect, and introduced it in his most popular performances, and obtained from his admirers the title of the Teniers of poetry. His various Poissard operas, songs, parodies, &c. had great success; but were mostly recommended by his manner of reciting or singing them; for then, say our authorities, it was not imitation, it was nature herself. But this nature, this Poissard style, this freedom of phrase, and licentious expressions, render the works of Vadé very dangerous, and always disgusting to hearers of taste. They also exposed him to all the temptations of dissolute company; and his passion for gaming, convivial pleasures, and women, shortened his days. He was become sensible of his errors, and had resolved to be wiser and better, but his resolution came late, and he was cut off in his thirty-seventh year, July 4, 1757. His collected works were published in 1758, 4 vols. 8vo, and since, in 1796, in 4to, with plates, but apparently only a selection, and probably as much as modern taste could bear.[1]

VADIANUS (JOACHIM), in German VON WATTE, one of the most learned men of his nation or time, was born at St. Gal, Nov. 29, 1484, of which city his father, Joachim Von Watte, was a senator. After some education at home he was sent to Vienna to pursue the higher studies, but for some time entered more into the gaieties of the place, and was distinguished particularly for his quarrels and his duels, until by the sensible and affectionate remonstrances of a merchant of that city, to whose care his father had confided him, he was induced to devote his whole time and attention to books, and never relapsed into his former follies. When he had acquired a competent share of learning he wished to relieve his father from any farther expence, and with that honourable view taught a school at Villach, in Carinthia; but finding this place too remote from literary society, he returned to Vienna, and in a short time was chosen professor of the belles lettres, and acquitted himself with such credit, and gained such reputation by some poetry which he published, that the emperor Maximilian I. honoured him with the laurel crown at Lintz in 1514. After some hesitation between law and physic, both of which he had studied, he determined in favour of the lat-

[1] Dict. Hist.—Moreri.

ter, as a profession, and took his doctor's degree at Vienna in 1518. He appears to have practised in that city, and afterwards at St. Gal, until the controversies arose respecting the reformation. After examining the arguments of the contending parties, he embraced the cause of the reformers; and besides many writings in favour of their principles, befriended them in his rank of senator, to which he had been raised. In 1526 he was farther promoted to the dignity of consul of St. Gal, the duties of which he performed so much to the satisfaction of his constituents that he was re-elected to the same office seven times. He died April 6, 1551, in his sixty-sixth year. He bequeathed his books to the senate of St. Gal, which were ordered to be placed in the public library of the city, with an inscription, honourable both to his character and talents. The latter were very extensive, for he was well versed and wrote well on mathematics, geography, philosophy, and medicine. He was also a good Latin poet, and, above all, a sound divine and an able controversial writer. Joseph Scaliger places him among the most learned men of Germany. He was intimate with our illustrious prelate, archbishop Cranmer, but preceded him in some of the doctrines of the reformation. About 1536 he wrote a book entitled "Aphorismorum libri sex de consideratione Eucharistiæ," &c. which was levelled at the popish doctrine of the corporal presence, and thinking it a proper work for the archbishop to patronize, presented it to him; but Cranmer had not yet considered the question in that view, and therefore informed Vadian that his book had not made a convert of him, and that he was hurt with the idea of being thought the patron of such unscriptural opinions. Vadian therefore pursued the subject at home, and wrote two more volumes on it. The only medical work he published was his "Consilium contra Pestem, Basil, 1546, 4to. Those by which he is best known in the learned world, are, 1. A collection of remarks on various Latin authors, in his "Epistola responsoria ad Rudulphi Agricolæ epistolam," ibid. 1515, 4to. 2. His edition of "Pomponius Mela," first printed at Vienna in 1518, fol. and often reprinted. 3. "Scholia quædam in C. Plinii de Nat. Hist. librum secundum," Basil, 1531, fol. 4. "Chronologia Abbatum Monasterii St. Galli;" "De obscuris verborum significationibus epistola;" "Farrago antiquitatum Alamannicarum," &c. and some other

treatises, which are inserted in Goldast's "Alamanniæ Scriptores."[1]

VAGA. See PERINO.

VAHL (MARTIN), a learned Danish botanist, was born at Bergen in Norway, Oct. 10, 1749. He was educated first at Bergen, and afterwards at the university of Copenhagen, where he passed a year in attending the lectures of Zoega, on the plants of the botanical garden. After applying to the same study in Norway for three years, he went in 1769 to Upsal, where he became acquainted with Linnæus. In 1774 he returned to Copenhagen, and continued to pursue his favourite study of natural history until 1779, when he was appointed lecturer in the botanical garden. In 1783, by the king's order he commenced his travels through various parts of Europe, and visited England, where he formed an acquaintance and attracted the esteem of sir Joseph Banks, Mr. Dryander, &c. On his return in 1785, he was honoured with the title of professor, and appointed to prepare a "Flora Danica," for which purpose he went to Norway, and investigated every spot where materials for this work could be found.

In 1789 he was, by the Copenhagen society of natural history, appointed its first professor, and in 1799-1800 he made, at the expence of government, another journey to Paris and Holland, where he was received with the highest marks of esteem. On his return he was made professor of botany at the botanical garden, the plants of which were classed under his superintendance, and a catalogue of them was printed. In 1804 he published his "Enumeratio Plantarum," a part of which only he lived to see printed, as he died in December of the same year at Copenhagen, in the fifty-fourth year of his age. Though botany was his chief pursuit, he did not neglect the other branches of natural history. His lectures, his different treatises on that subject, and his instructive collections, prove his knowledge of zoology to have been very extensive. Part of "Zoologia Danica," still in MS, is by him; and of the continuation of "Ascani Icones" he also supplied a part. Cuvier received from him many contributions to the natural history of quadrupeds, and Fabricius to that of insects.

By herborising himself from the extremity of Norway to

[1] Melchior Adam.—Niceron, vol. XXXVII.—Strype's Life of Cranmer, p. 60.—Saxii Onomast.

Portugal, in several islands of the Mediterranean, and in Barbary, he had already collected a considerable herbarium, which was greatly augmented by the liberality of his friends. He also collected an uncommonly complete botanical library.

His writings are, besides the "Flora Danica," 6 vols. and a great many tracts in the memoirs of the Society of Natural History, "Symbolæ Botanicæ," 3 vols.; "Eclogæ Americanæ," 2 vols.; "Decades Iconum," 3 vols.; and last of all, "Enumeratio Plantarum vel ab ipso vel ab aliis observatarum," Hafniæ, 1804—1807, 2 vols. 8vo. Shortly before his death, Mr. Vahl received a letter from the governors of the fund "Ad Usos Publicos," stating in very flattering expressions, that the king, in consideration of his persevering and honourable efforts towards the improvement of botany, had been pleased most graciously to grant him, out of that fund, a gratification of 500 rix-dollars, as an encouragement to the continuation of his "Enumeratio Plantarum." His great herbarium and botanical library, comprising nearly 3000 volumes, and his manuscripts, have been purchased by the Danish government, for 3000 rix-dollars, and an annuity of 400 rix-dollars to his widow, and 100 rix-dollars to each of his six surviving children, for life.[1]

VAILLANT (JOHN FOI), a great medallist, to whom France was indebted for the science of medals, and Lewis XIV. for one half of his cabinet, was born at Beauvais, May the 24th, 1632. He lost his father when he was three years old, and fell under the care of an uncle, a brother of his mother, who educated him, and made him his heir. He was trained with a view of succeeding to a magistracy which his uncle possessed; but, being too young for this when his uncle died, he changed his views, and applied himself to physic, in which faculty he was admitted doctor at twenty-four. He had as yet discovered no particular inclination for the study of medals; but an occasion now presented itself, which induced him to engage in it. A farmer in the neighbourhood of Beauvais found a great quantity of ancient medals, and carried them to Mr. Vaillant, who examined them at first slightly and in a cursory way, but afterwards sat down to study them with attention; and his taste for medals increased with the discoveries he made

[1] Dict. Hist.

of their nature and use, till he devoted himself almost entirely to them.

Being called to Paris about business, he paid a visit to Mr. Seguin, who had a fine cabinet of medals, and was also greatly attached to this study. Seguin, from their conferences, soon perceived the superior genius of Vaillant, which seemed to him to promise much in a science yet in its infancy; and pressed him to make himself a little more known. He accordingly visited some antiquaries of reputation in medallic science; till at length, falling under the notice of the minister Colbert, he received a commission to travel through Italy, Sicily, and Greece, in quest of medals proper for the king's cabinet; and after spending some years in this pursuit, returned with as many medals as made the king's cabinet superior to any one in Europe, though great additions have been made to it since. Colbert engaged him to travel a second time; and accordingly, in 1674, he went and embarked at Marseilles with several other gentlemen, who proposed, as well as himself, to be at Rome at the approaching jubilee. But unfortunately, on the second day of their sailing, they were captured by an Algerine corsair; and it was not until a slavery of near five months, that Vaillant was permitted to return to France, and strong remonstrances having been made by the French court, he recovered at the same time twenty gold medals which had been taken from him. He then embarked in a vessel bound for Marseilles, and was carried on with a favourable wind for two days, when another corsair appeared, which, in spite of all the sail they could make, bore down upon them within the reach of cannon-shot. Vaillant, dreading the miseries of a fresh slavery, resolved, however, to secure the medals which he had received at Algiers, and had recourse to the strange expedient of swallowing them. But a sudden turn of the wind freed them from this adversary, and cast them upon the coasts of Catalonia; where, after expecting to run aground every moment, they at length fell among the sands at the mouth of the Rhone. Vaillant got on shore in a skiff, but felt himself extremely incommoded with the medals he had swallowed, of which, however, nature afterwards relieved him.

Upon his arrival at Paris, he received fresh instructions, and made another and a more successful voyage. He penetrated into the very heart of Egypt and Persia, and there

found new treasures, which made ample amends for all his fatigues and perils. He was greatly caressed and rewarded at his return. When Lewis XIV. gave a new form to the academy of inscriptions in 1701, Vaillant was at first made associate; and the year after pensionary, upon the death of M. Charpentier. He died of an apoplexy, October 23, 1706, in his 76th year. He had two wives, and by virtue of a dispensation from the pope had married two sisters, by whom he had several children, and one son. The first of his works was published at Paris in 1674, 1. "Numismata imperatorum Romanorum præstantiora a Julio Cæsare ad Posthumum & tyrannos," 4to. A second edition, with great additions, was printed 1694, in two volumes 4to; and afterwards a third. In this last he omitted a great number of medals which he had discovered to be spurious; but neglected to mention what cabinets each medal was to be found in, as he had done in the second edition, which has made the second generally preferred to it. 2. "Seleucidarum imperium, seu historia regum Syriæ, ad fidem numismatum accommodata," Paris, 1681, 4to. This work throws much light upon an obscure part of ancient history, that of the kings of Syria, usually called Seleucides, from Seleucus, one of Alexander's lieutenants, who founded that kingdom about 300 years before Christ. 3. "Numismata ærea imperatorum, Augustorum, & Cæsarum, in coloniis, municipiis, & urbibus jure Latio donatis, ex omni modula percussa," Paris, 1688, 2 tom. folio. 4. "Numismata imperatorum & Cæsarum, a populis Romanæ ditionis Græce loquentibus ex omni modulo percussa," Paris, 1698, 4to. A second edition, enlarged with 700 medals, was printed at Amsterdam, 1700, in folio. 5. "Historia Ptolemæorum Ægypti regum ad fidem numismatum accommodata," Amst. 1701, folio. 6. "Nummi antiqui familiarum Romanarum perpetuis interpretationibus illustrati," Amst. 1703, 2 tom. folio. 7. "Arsacidarum imperium, sive regum Parthorum historia ad fidem numismatum accommodata," Paris, 1725, 4to. 8. "Achæmenidarum imperium, sive regum Ponti, Bosphori, Thraciæ, & Bithyniæ historia, ad fidem numismatum accommodata," Paris, 1725, 4to. Besides these works, he was the author of some pieces which are printed in the "Memoirs of the academy of Inscriptions and Belles Lettres." [1]

[1] Niceron, vol. III.—Chaufepie.—Moreri.

VAILLANT (JOHN FRANCIS FOI), son of the preceding, was born at Rome in 1665, while his father was upon his travels in quest of medals and antiques. He was brought to Beauvais in 1669, and at twelve years of age sent to Paris, where he was instructed by the Jesuits in the belles lettres and philosophy. He applied himself, as his father had done, to the study of physic, and was received doctor in that faculty at Paris in 1691. He was initiated into the science of medals, and would have shone like his father if his life had been spared; yet his merit was reputed very great, and he was admitted into the academy of inscriptions and belles lettres in 1702. He died in 1708, about two years after his father, of an abscess in his head, which was supposed to have been occasioned by a fall. He wrote a professional tract on the virtues of coffee, and various dissertations on the subject of medallic history, and one on the *Dii Cabiri*. [1]

VAILLANT (SEBASTIAN), a distinguished botanist, was born May 26, 1669, at Vigny, near Pontoise. His first pursuits were various, having attained reputation as an organist, then as a surgeon, and afterwards as secretary to M. Fagon, chief physician to Louis XIV. Fagon appears to have given his talents the right direction, by placing him in the office of director of the royal garden, which he enriched with curious plants. Vaillant became afterwards professor and sub-demonstrator of plants in the abovementioned garden, keeper of the king's cabinet of drugs, and a member of the academy of sciences. He died of an asthma, May 26, 1722, leaving a widow, but no children. His works are: some excellent remarks on M. de Tournefort's "Institutiones Rei herbariæ;" an essay on the structure of flowers, and the use of their various parts, Leyden, 1728, 4to, but rather too florid for philosophical narration; "Botanicon Parisiense," with plates, published by Boerhaave, Leyden, 1727, fol. When Vaillant found his health declining, he was anxious to preserve his papers from oblivion, and had solicited Boerhaave to purchase and publish them. Our countryman, Dr. Sherard, who was then at Paris, negociated this business, and spent the greater part of the summer with Boerhaave, in reducing the manuscripts into order. To Sherard, therefore, principally, the learned owe the "Botanicon Parisiense," to which is prefixed a

[1] Chaufepie.—Niceron, vol. XV.

Latin letter by Dr. Sherard, giving an account of this transaction.[1]

VAISSETTE (JOSEPH), a French historian, was born in 1685, at Gaillac in Agenois. He was for some time king's attorney in the country of the Albigenses, but in 1711 entered the Benedictine order in the priory of la Daurade at Toulouse. His studious turn, and taste for history, induced his superiors to send for him to Paris in 1713, where they employed him in writing the history of Languedoc with Claude de Vic. The first volume appeared 1730, and de Vic dying in 1734, the whole of this great work devolved on Vaissette, who executed it with success, and published the four other volumes. At the end of each are learned and curious notes, and throughout the whole he is candid and impartial, especially in speaking of the protestants. He had before written a small piece "On the Origin of the French Monarchy," which was well received; and afterwards published an abridgment of his "History of Languedoc," 1749, 6 vols. 12mo. Vaissette has also left a "Universal Geography," 4 vols. 4to, and 12 vols. 12mo, which was formerly thought one of the best the French had, though not wholly free from errors. He died in the abbey of St. Germain-des-Pres at Paris, April 10, 1756.[2]

VALDES, or VALDESSO (JOHN), a Spanish reformer of the sixteenth century, was of a noble family in Spain; and a soldier under Charles the Vth, who knighted him. After some years spent in a military life, he desired leave to retire; and when Charles inquired whether his request proceeded from disgust, his answer was, "It is necessary that a soldier, before his death, should give some time to religious meditation." He left his native country, and retired to Naples, where he became the head of a sect of the reformed, and many persons of great distinction attended his lectures. He was particularly connected with Bernard Ochin, Peter Martyr, and other learned men of great character amongst the reformers of that time; and he attacked, with success, many of the corruptions of the church of Rome. Thus far is collected from the old French preface to his "Considerations," and confirmed by Mr. Ferrar's (the translator) account in a letter of Mr. George Herbert.

By some, Valdesso was thought to lean too much to

[1] Chaufepie.—Niceron, vol. I.—Pulteney's Sketches. [2] Dict. Hist.

the doctrines of the Unitarians, in opposition to the Trinitarian system. And this circumstance, we suppose, may account for a passage in Mr. George Herbert's letter to Mr. Nicholas Ferrar concerning his translation of this work, which he earnestly desires may be published, notwithstanding some things which he does not approve. Mr. George Herbert was a conscientious Trinitarian; and, besides this, there are undoubtedly some passages in Valdesso, in which he seems to depreciate the authority of the Scriptures; which might give just cause of offence.

The French edition of Valdesso referred to above was published at Paris in 1565, and was taken from an Italian translation of the original Spanish: in which, it is said, were preserved, not only some of the idioms, but also many words of the Spanish original. Mr. Ferrar's English translation was printed at Oxford in 1638, but without his name; and if it should be asked why Mr. Ferrar, who was perfect master of the Spanish, as well as the Italian language, chose to translate from a translation rather than the original, he himself has given the reason in his own preface: "These truly divine meditations of sir John Valdesso, a nobleman of Spain (who died almost a hundred years ago), having been so acceptable to pious Vergerius, to learned Cælius Secundus Curio, and to many other both French and Italian Protestants, that they have been translated out of the original Spanish copy, and printed three or four times in those languages; it seemeth to me a reasonable, and a charitable desire, to print them now in English, without any alteration at all from the Italian copy, the Spanish being either not extant, or not easy to be found."

In a letter of Herbert's he gives the following additional particulars of Valdesso: "John Valdesso was a Spaniard of great learning and virtue, much valued by Charles V. whom he had attended in all his wars. When he was grown old, and weary both of war and of the world, he took a proper opportunity to declare to the emperor his resolution to decline the military service, and betake himself to a quiet contemplative life, because, he said, there ought to be some vacancy of time between fighting and dying. It happened at that time the emperor himself had made, though not publicly declared, the same resolution. He therefore desired Valdesso to consider well what he had said, and conceal his purpose till they might have oppor-

tunity for a friendly discourse about it. This opportunity soon offered, and, after a pious and free discourse together, they agreed, that on a certain day they would publicly receive the sacrament. At which time the emperor appointed an eloquent friar to preach on the contempt of the world, and the happiness of a quiet contemplative life. After sermon, the emperor declared openly that the preacher had begotten in him a resolution to lay down his dignities, to forsake the world, and betake himself to a monastic life. And he pretended that he had also persuaded John Valdesso to do the like. Not long after they carried their resolutions into execution."

The translation of the above work of Valdesso was printed at Oxford 1638, 8vo, and entitled "The hundred and ten Considerations of Signior John Valdesso, &c." Subjoined is an epistle, written by Valdesso to lady Donna Julia de Gonzaga, to whom he dedicates "A Commentary upon the Epistle to the Romans." It appears, that along with this commentary he sent to her all St. Paul's epistles, translated from the Greek into the ordinary Castilian language. He says, that he had before translated the Psalms of David from the original Hebrew, for her use; and he promises to furnish her with the history of Christ in the same language, at such time and manner as shall please the "divine Majesty."

In the mean time Valdesso had made many converts to the reformed opinions, until the Spanish Inquisition interfered, and either compelled his disciples to fly or to recant. He died at Naples in 1540. He wrote some commentaries on different parts of the Bible; but his "Considerations" are his principal work.[1]

VALDO. See WALDO.

VALENTINE (Basil), is the name, real or assumed, of a celebrated alchymist, and one of the founders of modern chemistry. The few particulars we have of his life are so contradictory that many have supposed that no such person ever existed, and that the name Basil Valentine, which is composed of a Greek and Latin word, signifying a *powerful king*, was a disguise under which some adept wished to conceal his real name, and at the same time indicate the *sovereign power* of chemistry. At what time this adept lived is also a disputed point. Some say he lived in

[1] Gen. Dict.—Peckard's Life of Nich. Ferrar.—Herbert's Life by Walton.

the twelfth century, others make him a native of Erfurt, born in 1394, and give 1415 as the date of his writings, or as the time when he began to write, but this last is certainly inadmissible, as he mentions the *morbus Gallicus* and *Lues Gallica* as being common in Germany, which we know could not be the case before the end of the fifteenth century.

Those who make him a native of Erfurt tell us likewise that he was a Benedictine monk, and that after making some experiments on the *stibium* of the ancients, he threw a quantity of it to the hogs, whom it first purged and afterwards fattened. This suggested to him that it might be useful in order to give a little of the *embonpoint* to his brother monks, who had become lean by fasting and mortification. He accordingly prescribed it, and they all died, whence the medicine was afterwards known by the name of *antimony*, quasi *anti-monk*. It is added that his works were not known for a long time after his death, until on opening one of the pillars of the church of Erfurt, they were miraculously discovered. But unfortunately for these stories, Boerhaave has proved that there never was a monastery of Benedictines at Erfurt, and we have already proved that the books published under the name of Basil Valentine could not have been written in the beginning of the fifteenth century. It appears, however, whatever their date, that they were originally written in Dutch, and that a part only have been translated into Latin, and probably have received additions from other hands. All that have been published are still in considerable request, and are become scarce. Among them are; 1. "De microcosmo, deque magno mundi ministerio et medicina hominis," Marpurg, 1609, 8vo. 2. "Azoth, sive Aureliæ philosophorum," Francfort, 1613, 4to. 3. "Practica, una cum duodecim clavibus et appendice," ibid. 1618, 4to. 4. "Apocalypsis chymica," Erfurt, 1624, 8vo. 5. "Manifestatio artificiorum," Erfurt, 1624, 4to. 6. "Currus triumphalis antimonii," Leip. 1624, 8vo, reprinted at Amsterdam, 1671, 12mo, "cum commentariis Theod. Kerkringii." 7. "Tractatus chimico-philosophus de rebus naturalibus et præternaturalibus metallorum et mineralium," Francfort, 1676, 8vo. 8. "Haliographia, de præparatione, usu, ac virtutibus omnium salium mineralium, animalium, ac vegetabilium, ex manuscriptis Basilii Valentini collecta ab Ant. Salmincio," Bologna, 1644, 8vo. There are editions of these in Dutch, and translations into French, English, and other languages

of most of them. Whoever Basil was, his experiments are always to be depended on, and his style is clear and precise, unless where he talks of his *arcana* and the philosopher's stone, on which he is as obscure as any of his brethren. After every preparation, he gives its medicinal uses, and it has been said that Van Helmont, Lemery, the father, and other moderns, are under greater obligations to his works than they have thought proper to acknowledge. He was the first who recommended the internal use of antimony, and he has enriched the pharmacopœia with various preparations of that metal, particularly the empyreumatic carbonate of antimony, of which Sylvius Deleboe claimed the discovery.[1]

VALENTINUS, author of the heretical sect called Valentinians, was an Egyptian, and, according to Danæus, was educated at Alexandria. He aspired to the episcopal dignity; but being set aside by another, who was afterwards martyred, he formed the design to oppose the true doctrine of Christ. He came to Rome A.D. 140, during the pontificate of Hyginus, and there created great disturbances. In 143, he was censured by the church, and excluded the congregation; which was so far from humbling him, that he retired into Cyprus, where he propagated his erroneous doctrines with still greater boldness. He was learned, eloquent, and had studied the Grecian language, particularly the Platonic philosophy. Thus, from nice and witty, or sophistical, distinctions, mixing the doctrine of ideas, and the mysteries of numbers with the Theogony of Hesiod, and the Gospel of St. John, which was the only one received by him, he formed a system of religious philosophy, not very different from that of Basilides and the Gnostics, and in some respects more absurd than either. The rise of his heresy was in the reign of Adrian. Fleury places it A.D. 143, as do Danæus, Tillemont, and Echard. Valentine himself died A.D. 160. His errors spread at Rome, in Gaul, and Syria, but particularly in the Isle of Cyprus and Egypt, and continued until the fourth century. Bishop Hooper, in his tract "De Hæresi Valentiniana," has deduced this heresy from the Egyptian mysteries. Irenæus was the principal writer against Valentinus, to whom may be added Tertullian, Clemens Alexandrinus, &c. and among the moderns, Buddeus "Dis-

[1] Eloy, Dict. Hist. de Medecine.—Biog. Univ. Both in art. Basile.

sert. de hæresi Valentiniana." The author of this heresy is said to have at last abjured his errors, and was received into the church again, but we have no farther account of his personal history. [1]

VALENTINUS (Michael Bernard), a botanical and medical writer, was born at Giessen in Germany, Nov. 26, 1657, and having studied medicine, became a professor of the science in his native place, where he died March 13, 1726. He wrote a great many works on the subject of his profession, but is thought to have succeeded best in those which concern botany. Among his writings of both kinds are, 1. "Historia simplicium reformata, Francfort, 1716, fol. 1726, both with plates. 2. "Amphitheatrum Zootomicum," ibid. 1720, fol. This was Becker's translation from the original, published in German in 1704—1714, 3 vols. fol. and subjoined is a life of Valentinus, written in verse by himself. 3. "Medicina nova-antiqua," ibid. 1713, 4to. 4. "Cynosura materiæ medicæ," Strasburgh, 1726, 3 vols. 5. "Viridarium reformatum," Francfort, 1720, fol. with fine plates. 6. "Corpus juris medico-legale," ibid. 1722, fol.; but this appears to be a second edition of his "Novellæ Medico-legales," printed in 1711, 4to, and contains many curious cases and questions which illustrate the state of medical jurisprudence at a time when it was not much freed from superstition and credulity. Valentinus published also a "Praxis medicinæ infallibilis," in which he describes the filtering-stone now so well known; and another work, giving a history of philosophy, "Armamentarium Naturæ systematicum, seu Introductio ad philosophiam modernorum naturalem," Giessen, 4to. To this he adds an abridgment of the most remarkable papers on natural history from the transactions of the society "Naturæ Curiosorum." [2]

VALERIANUS (Pierius), or Valeriano Bolzani, an ingenious and learned Italian, was born at Belluno, in the state of Venice, about 1477. He lost his father at nine years of age, and was reduced with his mother and brethren to great poverty, which so retarded his studies that he was fifteen years old before he learned to read; but his uncle Urbanus Bolzanius (see vol. VI. p. 36), who was afterwards preceptor in the Greek language to Leo X. took him under

[1] Dupin.—Mosheim.

[2] Dict. Hist.—Haller Bibl. Bot.—Mangeti Bibl. where is the poetical account of his Life.

his protection, and had him liberally educated. He studied the Latin and Greek tongues under Valla and Lascaris; and made so wonderful a progress, that he was accounted one of the most learned men of his age. Going to Rome under the pontificate of Julius II. he became the favourite of John de Medicis (afterwards Leo X.), who committed to his care the conduct and instruction of two nephews; and the cardinal Julius de Medicis, who entered upon the pontificate in 1523, under the name of Clement VII. shewed him the same regard. He offered him first the bishopric of Justinople, and then that of Avignon; but Valerianus refused them both, being fully satisfied with the place of apostolic notary. He was in imminent danger, when Rome was taken in 1527; and the year after retired to Belluno, for the sake of that tranquillity which he had never found at court. Yet he suffered himself to be drawn from his retirement by Hypolite de Medicis, one of his pupils; who, being made a cardinal in 1529, chose him for his secretary. He continued in this office till the death of the cardinal in 1535; and seems to have passed the next two years with his other pupil Alexander de Medicis, who had been made first duke of Florence in 1531. Upon the death of Alexander, in 1537, he retired to Padua; where he spent the remainder of his life among his books, and died in 1558.

He composed several learned and curious works, some of which were published in his life-time, some not till after his death. Among the former are, "De Fulminum significationibus," Romæ, 1517, printed also in the 5th volume of Grævius's Roman Antiquities. "Pro Sacerdotum barbis defensio," Romæ, 1531, occasioned by an intention to renew a decree, pretended to be made by an ancient council, and confirmed by pope Alexander III. by which priests were forbidden to wear long beards. "Castigationes Virgilianæ lectionis," printed in Robert Stephens's Virgil at Paris, 1532, and since reprinted with the best editions of this poet. "Hieroglyphica, sive de sacris Egyptiorum aliarumque gentium literis Commentariorum libri LVIII." Basil, 1566. In this he attempts to illustrate, from Egyptian, Greek, and Roman symbols, almost every branch of science and art, but is supposed to display more imagination than judgment. Among the works published after his death are, "Dialogo della volgar lingua, non prima uscito in luce," 4to; "Antiquitatum Bellunensium libri quatuor,"

8vo; and "Contarenus, sive de literatorum infelicitate libri duo," 8vo; all printed at Venice in 1620, by the direction and under the care of Aloisio Lollini, bishop of Belluno. The last piece contains a great number of curious anecdotes; and is entitled "Contarenus," because the first book of it is a dialogue between Gaspar Contareno, a Venetian ambassador, and some learned persons at Rome. It has been often printed at Amsterdam, 1647, in 12mo, "cum Cornelii Tollii Appendice," at Helmstadt, 1695, in 12mo; and at Leipsic, 1707, in 8vo, with two other pieces upon similar subjects, namely, "Alcionius de Exilio," and "Barberius de miseria Poetarum Græcorum," and a preface by Joannes Burchardus Menkenius, the editor. Mr. D'Israeli, who has written so well on this interesting subject, considers Valerianus's as "a meagre performance, in which the author shews sometimes a predilcction for the marvellous, which happens so rarely in human affairs; and he is so unphilosophical, that he places among the misfortunes of literary men, those fatal casualties to which all men are alike liable." "Yet," adds Mr. D'Israeli, "even this small volume has its value; for, although the historian confines his narrative to his own times, he includes a sufficient number of names to convince us that to devote our life to authorship is not the true means of improving our happiness or our fortune."

Valerianus published also at different times two volumes of Latin poems, among which were "Amorum libri quinque." It may be proper to observe here, that Valerianus's Christian name was Peter; but changed, according to the custom of those times, by one of his masters into Pierius, in allusion to Pierides, a name of the Muses, and therefore probably done as a compliment to his talents for poetry.[1]

VALERIO, or VALIERO (AUGUSTINE), a learned prelate, was born April 7, 1531, at Venice, descended from one of the best families in that city. After having made a rapid progress in his studies, he was admitted among the *Savii dell' Ordini*, a small society of five young men of the highest rank at Venice, who had access to the college where affairs relative to the republic were debated, that they might be trained up to the science of government. Valerio took a doctor's degree in divinity and in canon

[1] Tiraboschi.—Moreri in Pierio.—Roscoe's Leo.—D'Israeli's Calamities of Authors, Pref. p. vi.—Blount's Censura.

law, became professor of philosophy at Venice, 1558, and having afterwards chosen the ecclesiastical profession, was appointed bishop of Verona, on the resignation of his uncle, cardinal Bernardo Naugerio, 1565. He discharged the duties of the episcopal station with great prudence, and to the edification of his diocese, and formed a friendship with St. Charles Borromeo. Pope Gregory XIII. created him cardinal, 1583, invited him to Rome, and placed him at the head of several congregations. Valerio acquired universal esteem by his skill in public affairs, his learning and virtue. He died at Rome, May 24, 1606, aged 75, and although so advanced, his death is supposed to have been hastened by chagrin, occasioned by the interdiction under which pope Paul V. had laid the republic of Venice. This learned bishop left several excellent works: the most known are, "The Rhetoric of a Preacher," "De Rhetorica Ecclesiastica libri tres," Venice, 1574, 8vo, composed by the advice and according to the plan of his intimate friend, St. Charles Borromeo. This was so popular as to be printed eight times in the author's life, besides being translated into French, of which there is an edition so late as 1750, 12mo, nor, say the French writers, can the study of it be too strongly recommended to young ecclesiastics. His other works are on subjects of philosophy and history. In 1719, appeared in 4to, a work entitled "De cautione adhibenda in edendis Libris," which contains a complete list of Augustine Valerio's other works both printed and MS.[1]

VALERIUS FLACCUS. See FLACCUS.

VALERIUS MAXIMUS, an ancient Latin writer, of whom remain "libri novem factorum dictorumque memorabilium," dedicated to Tiberius Cæsar, appears to have been a Roman, and lived under the reign of Tiberius Cæsar, probably about 32 of the Christian æra; for, he treats the memory of Sejanus with scorn and abhorrence, though he does not expressly mention him. His style is not so pure as might be expected from the age he lived in; and therefore many learned men conjectured, that what we have is not the original work, but only an epitome made by some later writer. Fabricius calls it "opus jucundum, varium, utile," as indeed it is; and many eminent critics have employed their lucubrations upon it. The first edi-

[1] Niceron, vol. V.—Tiraboschi.—Erythræi Pinacotheca.—Saxii Onomast.

tion, of uncommon rarity and price, is that printed at Mentz, 1471, fol. It was reprinted at Venice in the same year. The best editions since are, that by Thysius "cum Notis Variorum," 1670, 8vo; that "in usum Delphini," 1679, 4to; that by Torrenius at Leyden, 1726, in 2 vols. 4to, "cum notis integris Lipsii, Pighii, Vorstii, Perizonii, &c." and that by Kappius, at Leipsic, 1782, 8vo.[1]

VALESIUS (Henry), or Henry de Valois, a French critic of great abilities and learning, was born at Paris in 1603, of parents, whose circumstances supported them without any profession. He began his studies at Verdun in 1613, under the Jesuits, and the greatest hopes were formed of him from his childhood. He was recalled to Paris five years after, and continued there in the college of Clermont; where he learned rhetoric under Petavius, who, as well as father Sirmond, conceived a great esteem for him. After having maintained his theses in philosophy with much applause, he went to Bourges in 1622, to study the civil law; and at the end of two years returned to Paris, where he was received advocate. He frequented the bar for seven years, but more to oblige his father than out of any fondness for the law, which he at length quitted, and devoted himself entirely to literary pursuits. Greek and Latin authors were all his study, and all his pleasure. Sunday he consecrated to devotion, Saturday afternoon he allotted to his friends; but all the rest of the week was spent in reading and labour. His own library not sufficing, he borrowed books of every body; and he used to say, that he learned more from other people's books than his own, because, not having the same opportunity of reviewing them, he read them over with more care. He acquired a great reputation by his learning and publications, when a misfortune befel him, which interrupted the course of his studies. He had always a weak sight; but continual application had hurt him so, in this respect, that he lost his right eye, and saw very indifferently with the left. This put him under the necessity of having a reader; for, though his father was of too sparing a humour to make him an allowance for this purpose, yet the defect was supplied by the generosity of his friends. His father, however, died in 1650; and then his circumstances were better suited to his necessities. The same year he composed an oration in

[1] Vossius de Hist. Lat.—Fabric. Bibl. Lat.—Saxii Onom.—Dibdin's Classics.

praise of Christina queen of Sweden, who had just ascended the throne; and her majesty, by way of acknowledging the favour, promised to send him a gold chain, and gave him at the same time an invitation to accompany the learned Bochart to Sweden. But the chain never came, and the invitation ended in nothing, for which Valesius himself is said to have been to blame, having been so imprudent, while he was meditating this journey, as to make use of some satirical expressions on the learned in those parts; which, being related to the queen, occasioned her majesty's neglect of him.

In 1734, Valesius had published at Paris, in 4to, "Excerpta Polybii, Diodori Siculi, Nicolai Damasceni, Dionysii Halicarnassensis, Appiani Alexandrini, Dionis, & Joannis Antiocheni, ex Collectaneis Constantini Augusti Porphyrogenitæ, nunc primum Græcè edita, Latinè versa cum notis." The emperor Constantine Porphyrogenetes, who died in the year 959, had made extracts from the Greek historians of such things as he thought most useful; and had ranged these extracts under certain titles and common places, in number fifty-three. Each contained two books; one of "Extracts from the writers of Universal History," another of "Extracts from the Historians of the Emperors." Only two of these titles are extant: one "de Legationibus," the first book of which was published by Fulvius Ursinus, at Antwerp, 1582, in 4to; the second by David Hœschelius, at Augsburg, 1603, in 4to; and both under the title of "Eclogæ Legationum, &c." The other title is "de Virtutibus & Vitiis," and is the work under present consideration. A merchant of Marseilles had brought an ancient manuscript of it from the Isle of Cyprus, and sold it to Mons. Peiresc, who sent it to Paris. Here it lay neglected a long time; till at length Pithæus engaged Valesius to translate and publish it: which he did, and very properly dedicated it to Peiresc, to whom the public is obliged for it, and of whose ardour, in the promotion of letters, we have the following anecdote. Some time after, Valesius had read a passage in an ancient author, relating to the harbour of Smyrna, which could not be understood without viewing the situation upon the spot. He acquainted Peiresc with this difficulty; who immediately sent a painter, to take a view of that port, and afterwards communicated it to Valesius. Valesius thanked Peiresc for the trouble he had been at; but added, probably not in ver

guarded language, that it did not clear up the doubt so well as he could wish. Peiresc, vexed that he had been at so much expence, wrote back, that he had endeavoured to give him satisfaction; and that, if he had not succeeded, it must not be ascribed to either himself or the painter, but to his own temper and humour, which were satisfied with nothing.

In 1636 he gave a good edition of "Ammianus Marcellinus," in 4to, corrected in a great number of places from the manuscripts, and illustrated with very ingenious and learned notes. A second edition, with more notes of Valesius, and those of Lindenbrog, came out at Paris, 1681, in folio, edited by his brother Adrian Valesius; and James Gronovius also published a third at Leyden, 1693, fol. and 4to. The critical talents and learning which Valesius had displayed in these publications, recommended him as the most proper person to superintend a work of greater importance, an edition of the ancient ecclesiastical historians. M. de Montchal, abp. of Tholouse, a learned man, whom the clergy of France had requested to give an edition of these historians, undertook the affair; and applied to Valesius to assist him privately. But Valesius was too jealous of his reputation, to let another person enjoy the fruits of his labours; and therefore absolutely refused his aid. The archbishop, either too much taken up with the business of his see, or despairing of success in what he had undertaken, soon after excused himself to the clergy; and at the same time advised them to apply to Valesius, as a man who was every way qualified for the task. To this Valesius had no objection, and his employers by way of encouragement settled a pension upon him. This was about 1650, and the Historians were published in Greek and Latin, with good notes, in the following order: "Eusebii Pamphili historia ecclesiastica, ejusdemque libri de vita Constantini, & panegyricus; atque oratio Constantini ad sanctos," Paris, 1659; "Socratis & Sozomeni historia ecclesiastica," 1668; "Theodoreti et Evagrii historia ecclesiastica, item excerpta & historia ecclesiastica Philostorgii," 1673. These were reprinted in 3 vols. folio, first at Amsterdam in 1699, and then at Cambridge in 1720: to which last edition some remarks, but very inconsiderable ones, scattered up and down in various authors, were collected and subjoined by the editor William Reading.

In 1660, Valesius was honoured with the title of historio-

grapher of France; and had also a pension settled on him by the king, in consideration of his edition of Eusebius, which had appeared the year before. In 1662 he lost his left eye, so that now he was blind; and, notwithstanding all the skill of oculists, the most that could be done for him was, to enable him to see a little with the left eye, a new cataract, almost as soon as it was removed, forming itself again in the right. In 1663 he had an addition to his pension from the crown. He had hitherto lived among his books, but now, at the age of sixty, he surprized his friends by marrying a handsome young woman, by whom he had seven children. He died the seventh of May, 1676, having spent the two last years of life in all the miseries of one oppressed with infirmities. He was a man of great abilities and learning, and an admirable critic; but his disposition was far from being amiable. He was sparing in his praise, but so tenacious of the respect he thought due to him, as to resent the smallest attempt to criticise or find fault with what he wrote, and this irritable temper increased with his years.

After his death, was published, by the care of James Gronovius, "Notæ & animadversiones in Harpocrationem & Philippi Jacobi Maussaci Notas. Ex Bibliotheca Gulielmi Prousteau," Lugd. Bat. 1682, in 4to. Three Latin funeral orations upon three of his intimate friends are inserted in Bates's "Vitæ selectorum aliquot virorum;" the first made upon Sirmond in 1651, the second upon Petrus Puteanus in 1652, and the third upon Petavius in 1653. We omitted an hexameter poem, made upon the recovery of the king's health, and published by himself in 1663, with the title of "Soteria pro Ludovico magno." There are also "Harangues à la reine de Suede, & quelques autres petites pieces."[1]

VALESIUS (ADRIAN), or Adrien de Valois, brother of Henry, and a very learned man also, was born at Paris in 1607, and educated in the college of Clermont there, under the Jesuits. He followed the example of his brother, and had the same counsellors in his studies, the fathers Sirmond and Petavius. History was his principal object; and he spent many years in searching into the most authentic records, manuscript as well as printed. His long

[1] Vita Valesii ab Adriano Valesio, in Bates's "Vitæ selectorum."—Niceron, vol. V.—Chaufepie in Valois.—Usher's Life and Letters, p. 609, 613, 614.

perseverance in these pursuits enabled him to give the public an elaborate Latin work, entitled "Gesta Francorum, seu de rebis Francicis," in 3 vols. folio; the first of which came out in 1646, the two others in 1658. This history begins with the year 254; and ends with 752. It is written with care and elegance, and may serve for an excellent commentary upon the ancient historians of France, who wrote rudely and barbarously: but some have considered it as a critical work filled with rude erudition, rather than a history. Colbert asked him one day concerning his Latin history of France, and pressed him to continue it; but he answered the minister, that he might as well take away his life, as put him upon a work so full of difficulties, and so much beyond what his age could bear; for he was then in years. He is the author of several other Latin works; as "Notitia Galliarum, ordine alphabetico digesta," 1675, in folio; a work of great utility in explaining the state of ancient Gaul. He was the editor, as we have mentioned, of the second edition of "Ammianus Marcellinus;" to which, besides additional notes of his brother and Lindenbrog, he added notes and emendations of his own. He wrote also a Panegyric upon the king, and a life of his brother. There is also a "Valesiana."

In 1660, he was, with his brother, honoured with the title of historiographer to the king; and had a pension settled upon him. In 1664, he lost the company of his brother; who, when he married, left his mother and brethren, with whom he had lived till then. Adrian, however, some years after, followed his brother's example, and married a wife too; by whom he had children. He enjoyed good health, till he was eighty-five, and then died, July the 2d, 1692.[1]

VALINCOUR (John Baptist du Trousset de), a French miscellaneous writer, was born in 1653, of a good family, at St. Quentin in Picardy. He became secretary to the king's closet, to the marine, a member of the French academy, an honorary member of the academy of sciences, and historiographer to his majesty. M. de Valincour had collected a great number of very curious and important memoirs respecting marine affairs; but these MSS. were consumed with his library by a fire, which burnt his house at St. Cloud in the night, between the thirteenth and

[1] Chaufepié.—Niceron, vol. III.—Perrault's Les Hommes Illustres.

fourteenth of January, 1725. He died January 5, 1730, at Paris, aged seventy. His works are, A Criticism on the romance of the princess of Cleves, entitled "Lettres à Madame la Marquise de —— sur le sujet de la Princesse de Cleves," Paris, 1678, 12mo, which is much esteemed. A good "Life of Francis de Lorraine, duke of Guise," 1681, 12mo. "Observations critiques sur l'Œdipe de Sophocle," and several short poetical pieces in Pere Bouhours' collection.[2]

VALLA (GEORGE), an Italian physician and professor of the belles lettres at Venice, was born at Picenza, and was a contemporary of Laurentius Valla. He was well skilled in the Latin and Greek tongues, and wrote a considerable number of books both in physic and literature. One of his books in the former has a title, which gives us no less an opinion of his honesty than of his skill in his profession: it is "De tuenda sanitate per victum;" but it is doubtful whether he practised physic. He wrote "Commentaries on some books of Cicero, Horace's Art of Poetry, Juvenal, &c." and "A Comment upon the second book of Pliny's Natural History," printed at Venice 1502, in 4to: which, however, must be certainly very scarce, since father Hardouin tells us that he could not meet with it. He was also the compiler of a work entitled "De expetendis et fugiendis rebus," Venice, 1501, 2 vols. fol. a kind of philosophical and literary Cyclopædia, in which the articles are generally short, but many of them curious. Valla exasperated the duke of Milan so much by his too impetuous zeal for the Trivulcian faction, that the prince procured him to be committed to prison even at Venice. He suffered great hardships in that confinement, but was at last released. He died suddenly, as he was going from his lodgings, in order to read a lecture upon the immortality of the soul, about the close of the fifteenth century.[1]

VALLA (LAWRENCE), a man of letters of great eminence in the fifteenth century, was born at Rome in 1407. His father was a doctor of civil and common law, and advocate of the apostolic consistory. He was educated at Rome, and learned Greek under Aurispa; but in consequence of the troubles which arose on the death of pope

[1] Niceron, vol. XIV.—Dict. Hist.
[2] Gen. Dict.—Tiraboschi.—Saxii Onomast.

Martin, and the advancement of Eugenius to the papal chair, he retired to Pavia. Here he read lectures on rhetoric, and wrote his three books "De Voluptate ac vero bono." From thence he removed to Milan, and read the same lectures: and before 1435 read them to Alphonsus, king of Arragon, Sicily, and Naples, that learned patron of letters, who took minutes of his lectures, and acknowledged his literary obligations to him. While in this place he wrote his book on free-will, against Boetius, and his detection of the forged gift which Constantine is said to have made, of Rome, to pope Sylvester, which was first published in 1492. Here too he translated Homer into Latin, and began his six books of "Elegantiæ linguæ Latinæ." All this while he had followed Alphonsus in his wars, and had exposed his person in several sea-fights; and, among his other literary undertakings he had written three books of logical disputations, in which, having reduced the ten predicaments, or elements, to three, he was accused of heretical pravity by the inquisitor-general.

He next turned his thoughts to Livy, and drew up notes on that author on the following occasion. It was the custom of Alphonsus to have some ancient author read by one of the literati about his court, during his public dinners, where the king himself gave some opinion on the subject of the book, and invited the different guests to give theirs; and, as the discussion of any particular point pleased him, he divided the sweetmeats among the competitors, and poured out a glass of wine to the reader. This office had fallen on Beccadelli and Valla, who, from intimate friends, became inveterate enemies, by disputing about passages in Livy on these occasions. Valla became equally hostile to Bartholomew Facio (see FACIO), whom Alphonsus had made his historiographer, and had appointed Valla at the same time to write the Life of his royal father Ferdinand. The first copy of this Life, in three books, drawn up in two months, and submitted to the king for his correction, was privately overlooked by Facio, who, boasting of having detected five hundred errors in it, was answered by Valla in four books of invectives, or recriminations, in the last of which he inserted his corrections and notes on the first six books of Livy, on the Punic war. These books he had heard Beccadelli read before Alphonsus, and his enemies charged him with saying that he would undertake to correct these better than Aretine, Guarini, and even

Petrarch himself, whose corrections were in the MS. at Naples sent to the king by Cosmo de Medici from Florence. Valla's frequent attacks on barbarous Latinists and ignorant theologists of his time exposed him to imminent danger from the inquisition; but he generally found a protector in the king.

Having accepted an invitation to return to Rome from pope Nicholas V. he was favourably received by that pontiff, who settled a handsome pension on him. He now applied himself to a translation of Thucydides, and on presenting it to the pope, was rewarded by a gratuity of five hundred gold crowns, and was recommended to translate Herodotus, which death prevented him from finishing. What he had done came into the possession of Alphonsus, and was published by Pontanus, but neither of these translations have been thought eminently successful. That of Thucydides is charged by H. Stephens (who printed it along with his edition of the original (1564) as well as separately) with ignorance, carelessness, and inelegance of language, and Dr. Hudson repeats the charge. Wesseling speaks equally unfavourably of his Herodotus, but he apologizes that the MS. whence he translated was imperfect, and himself overwhelmed with the hostilities of his enemies.

Pope Nicholas, in addition to his other favours, appointed him professor of rhetoric; and he employed his leisure time in putting the finishing hand to his "Elegantiæ linguæ Latinæ," which, as we already noticed, he began at Naples, and sent to the king's secretaries, one of whom published them without his knowledge. He seems to have written six more books on this subject, which may possibly be concealed in some of the libraries of Italy. He also completed his "Illustrations" of the New Testament, which the pope, and many of the cardinals, earnestly solicited him to circulate, and which Erasmus published in 1504. Valla attacked the Vulgate Latin version by Jerome, which drew on him the censure of his antagonists, and occasioned his notes to be condemned by Paul IV. after the council of Trent had given its sanction to Jerome's translation. Among the bitterest of his antagonists was the celebrated Poggio, with whom he quarrelled late in life on account of some criticisms of that eminent scholar. It is difficult perhaps to say who gave the first provocation, but it is certain that nothing can exceed the intemperate language and low abuse which passed between them, for an account of

which we may refer to Mr. Shepherd's excellent Life of Poggio. Another of Valla's enemies was Morandus of Bologna, who accused him to pope Nicholas V. of misrepresenting Livy. This Valla answered by two "Confutations," written with much asperity.

As Valla had formerly entertained thoughts of a clerical life, he declined forming any matrimonial engagement, but is reproached by Poggio with having debauched his sister's husband's maid, by whom he had three children, and of whom he speaks, for he does not deny this charge, with tenderness and affection. He afterwards became a canon of St. John Lateran, and secretary and apostolical writer to the pope. He died in 1457, in his fiftieth year, and was buried in the church of which he was canon, where there is a monument and inscription, the latter wrong in stating his death to have happened in 1465. Of all his writings his "Elegantiæ linguæ Latinæ" only serves now to preserve him in the rank of eminent scholars of his time. His irritable temper rendered his life a perpetual literary warfare; but at no time were the quarrels of authors more disgraceful than at the revival of literature.

If Valla had his enemies, he has also had his defenders, and of these Erasmus was one of the most strenuous. He expresses his indignation that Poggio should be in every body's hands, while Valla, who had a hundred times his learning, "centuplo doctior," was read by nobody; and he declares, in the same epistle, that "the mordacity of Valla alone, if they will call it so, has contributed more to the promoting of literature than the foolish and insipid candour of thousands, who admire all the productions of all men without distinction, and who applaud and (as they say) scratch one another:" "itaque unius Laurentii mordacitas, siquidem ita malunt appellare, non paulo plus conduxit rei literariæ, quam plurimorum ineptus candor, omnia omnium sine delectu mirantium, sibique invicem plaudentium, ac mutuum (quod aiunt) scabentium." In short, this whole epistle, which is by no means a short one, is written entirely in the defence of Valla; though at the same time it would be easy to collect from it, if Valla's works were not extant, that he cannot be defended from the charge of envious and abusive language. The first edition of his "Elegantiæ" was printed at Rome in 1471, folio, and the last by Robert Stephens, at Paris, in 1542, 4to.[1]

[1] Tiraboschi.—Sketch by Mr. Gough in Gent. Mag. vol. LIX.—Gen. Dict.—Shepherd's Life of Poggio.—Hody de Græc. Illust.

VALLE (PETER DE LA), a celebrated traveller, was a Roman gentleman, and member of the academy dell' Umoristi. He commenced his travels in 1614, over the East, and his account of it in Italian, 1662, 4 vols. 4to, has always been considered as giving the best account that had then appeared of Egypt, Turkey, Persia, and India. Gibbon calls him "a gentleman and a scholar, but intolerably vain and prolix." The French have a good translation by Carreau and le Comte, 1663, 4 vols. 4to, and Rouen, 1745, 8 vols. 12mo. There is also an English translation, London, 1665, folio. He did not return from his travels until 1626. He married at Babylon a virtuous young woman, who accompanied him in his journeys, and died at Mina in Caramania, 1622, aged twenty-three. Her husband was so deeply affected with her loss, that he caused her body to be embalmed and carried it always with him in a wooden coffin, till his arrival at Rome, where he buried it with great magnificence in his family vault in the church of Ara cœli. He spoke her funeral oration himself, which may be found in Italian and French, in the 12mo edition of his Travels. He died at Rome in 1652.[1]

VALLISNIERI (ANTONIO), a celebrated professor of physic at Padua, was born May 3, 1661, at the old castle of Trasilico in Modena, of a noble and ancient family. He distinguished himself among the learned, with whom he held a very extensive correspondence, and was admitted a member of many learned societies; among others of our Royal Society. He practised and taught physic with great reputation, was honorary physician to the emperor, and created a knight by the duke of Modena. He died January 28, 1730, aged sixty-nine. His works on insects, natural history, and physic, are numerous, and were printed at Venice, in 1733, 3 vols. folio, in Italian. They are curious, learned, and much esteemed. He left a son, who was a physician also, and the editor of his father's works.[2]

VALMONT DE BOMARE (JAMES CHRISTOPHER), an eminent French naturalist, was born at Rouen, Sept. 17, 1731, and had his classical education in the Jesuits' college there, where he was principally distinguished for the proficiency he made in the Greek language. He afterwards became a pupil of the celebrated anatomist Lecat, and after studying pharmacy came to Paris in 1750. His fa-

[1] Tiraboschi.—Moreri.
[2] Fabroni Vitæ Italorum.—Eloy, Dict. Hist. de Medecine.—Chaufepie.

ther, who was an advocate of the parliament of Normandy, intended him for the bar, but his predilection for natural history was too strong for any prospects which that profession might yield. Having obtained from the duke d'Argenson, the war minister, a kind of commission to travel in the name of the government, he spent some years in visiting the principal cabinets and collections of natural history in Europe, and in inspecting the mines, volcanos, and other interesting phænomena of nature. On his return to Paris in 1756, he began a course of lectures on natural history, which he regularly continued until 1788, and acquired so much reputation as to be admitted an honorary member of most of the learned societies of Europe, and had liberal offers from the courts of Russia and Portugal to settle in those countries; but he rejected these at the very time that he was in vain soliciting to be reimbursed the expences he had contracted in serving his own nation. He appears to have escaped the revolutionary storms, and died at Paris Aug. 24, 1807, in the seventy-sixth year of his age. He first appeared as an author in 1758, at which time he published his "Catalogue d'un cabinet d'histoire naturelle," 12mo. This was followed next year by a sketch of a complete system of mineralogy; and two years after by his "Nouvelle exposition du regne minerale," 2 vols. 8vo, reprinted in 1774; but his greatest work, on which his reputation is chiefly built, was his "Dictionnaire raisonné universel d'histoire naturelle," which has passed through many editions both in 4to and 8vo, the last of which was published at Lyons in 1800, 15 vols. 8vo.[1]

VALOIS. See VALESIUS.

VALSALVA (Antony Maria), an eminent physician, was born at Imola in 1666, and died in 1723. He was the pupil of the celebrated Morgagni, and taught anatomy at Bologna with the greatest reputation. His "Anatomical Dissertations" were published in Latin, at Venice, 1740, 2 vols. 4to, by Morgagni, who commented on them with great freedom, pointing out what he thought erroneous, and liberally praising his merits and discoveries. Of the latter kind are his observations on the ear, published at Bologna in 1707, 4to, "De Aure humana." On this interesting subject the author employed sixteen years, and dissected a prodigious number of subjects to illustrate it.[2]

[1] Dict. Hist.

[2] Fabroni Vitæ Italorum, vol. V.—Eloy, Dict. Hist. de Médecine.

VANBRUGH (JOHN), a gentleman eminent in the very different characters of dramatic poet and architect, was descended from a family originally of Ghent in Flanders. His grandfather, Giles *Vanburg*, being obliged to quit his native country on account of the persecution of the protestants by the duke of Alva, came to England, and settled as a merchant in London, in the parish of St. Stephen, Walbrooke, where he continued until his death in 1646. He left a son, Giles Vanbrugh, who settled in the city of Chester, and was, it is supposed, a sugar-baker, where he acquired an ample fortune. Blome, in his "Britannia," calls him *gentleman*, and afterwards he was styled an *esquire*. Removing to London, he obtained the place of comptroller of the Treasury-chamber. He died in 1715. He married Elizabeth, the fifth and youngest daughter and coheir of sir Dudley Carleton, of Imber-court in Surrey, knt. She died in 1711. By her he had eight sons, the second of whom was JOHN, the subject of the present article. The time of his birth has not been ascertained, but it probably was about the middle of the reign of Charles II.

We have no account of his education, but it probably was liberal, and he seems to have made a rapid progress in the accomplishments suited to his rank in life. A gay, lively disposition led him to the army, in which at a very early age he bore an ensign's commission, but does not appear to have remained long a candidate for higher promotion. His course of desultory reading, or the company he kept, seems to have given him a taste for the drama, which he cultivated with the greatest success, and divided with Congreve the merit of reviving the comic muse. In some of his winter-quarters he became acquainted with sir Thomas Skipwith; who being a sharer in a theatrical patent, though little concerned in the conduct of it, young Vanbrugh shewed him the outlines of two plays; and sir Thomas encouraged him to finish "The Relapse," which, notwithstanding its gross indecencies, being acted in 1697, succeeded beyond their warmest expectations, placed Vanbrugh in a high degree of reputation, and stimulated him (under the patronage of lord Halifax) to complete his "Provok'd Wife;" which was successfully brought out at Lincoln's Inn Fields in 1698. Though both these comedies met with greater applause than the author expected, yet both were liable to the severest censure, and verified the observation of Pope,

"That Van wants grace, who never wanted wit."

In the same year, 1698, he brought out his comedy of "Æsop," which was acted at Drury-Lane, and contains much general satire and useful morality, but was not very successful. "The False Friend," his next comedy, came out in 1702. He had interest enough to raise a subscription of thirty persons of quality, at 100*l.* each, for building a stately theatre in the Hay-Market; on the first stone that was laid of this theatre were inscribed the words Little Whig, as a compliment to a celebrated beauty, lady Sunderland, second daughter of the duke of Marlborough, the toast and pride of that party. The house being finished in 1706, it was put by Mr. Betterton and his associates under the management of sir John Vanbrugh and Mr. Congreve, in hopes of retrieving their desperate fortunes; but their expectations were too sanguine. The new theatre was opened with a translated opera, set to Italian music, called "The Triumph of Love," which met with a cold reception. "The Confederacy" was almost immediately after produced by sir John, and acted with more success than so licentious a performance deserved, though less than it was entitled to, if considered merely with respect to its dramatic merit. The prospects of the theatre being unpromising, Mr. Congreve gave up his share and interest wholly to Vanbrugh, who, being now become sole manager, was under a necessity of exerting himself. Accordingly, in the same season, he gave the public three other imitations from the French; viz. 1. "The Cuckold in Conceit." 2. "Squire Treeloby;" and, 3. "The Mistake." The spaciousness of the dome in the new theatre, by preventing the actors from being distinctly heard, was an inconvenience not to be surmounted; and an union of the two companies was projected. Sir John, tired of the business, disposed of his theatrical concerns to Mr. Owen Swinney, who governed the stage till another great revolution occurred. Our author's last comedy, "The Journey to London," which was left imperfect, was finished to great advantage by Mr. Cibber, who takes notice in the prologue of sir John's virtuous intention in composing this piece, to make amends for scenes written in the fire of youth. He seemed sensible indeed of this, when in 1725 he altered an exceptionable scene in "The Provoked Wife," by putting into the mouth of a woman of quality what before had been spoken by a clergyman; a change which removed from him the imputation of prophaneness, which, however,

as well as the most gross licentiousness, still adheres to his other plays, and gave Collier an irresistible advantage over him in the memorable controversy respecting the stage.

At what time Vanbrugh began to be an architect by profession, we do not find mentioned. His principal buildings are Blenheim; Castle-Howard, in Yorkshire; Eastberry, in Dorsetshire; King's Weston, near Bristol; Easton-Neston, in Northamptonshire; Mr. Duncombe's, in Yorkshire; and the opera-house; to which we may indeed add his most tasteless pile, St. John's church, in Westminster; but neither want of taste nor of grandeur of conception can be justly attributed to sir John's greatest works, Blenheim and Castle-Howard. Walpole says, "However partial the court was to Vanbrugh, every body was not so blind to his defects. Swift ridiculed both his own diminutive house at Whitehall, and the stupendous pile at Blenheim. Of the first he says,

'At length they in the rubbish spy
A thing resembling a goose-pie.'

And of the other,

'That, if his grace were no more skill'd in
The art of battering walls than building,
We might expect to see next year
A mouse-trap-man chief engineer.'

Thus far the satirist was well founded; party-rage warped his understanding when he censured Vanbrugh's plays, and left him no more judgment to see their beauties than sir John had when he perceived not that they were the only beauties he was formed to compose." Walpole, perhaps, was not aware of the handsome apology Dr. Swift and Mr. Pope have made, in the joint preface to their miscellanies: "In regard to two persons only we wish our raillery, though ever so tender, or resentment, though ever so just, had not been indulged. We speak of sir John Vanbrugh, who was a man of wit, and of honour; and of Mr. Addison, whose name deserves all the respect from every lover of learning." And notwithstanding Walpole's own contribution of wit and flippancy to depreciate the character of Vanbrugh's Blenheim and Castle-Howard, we are far more inclined to the opinion of our illustrious artist and elegant writer, sir Joshua Reynolds, delivered, as it is, with the modesty that distinguishes, however seldom it accompanies, superior genius. "In the buildings of Vanbrugh, who was a poet as well as an architect, there is a greater display of

imagination than we shall find, perhaps, in any other; and this is the ground of the effect we feel in many of his works, notwithstanding the faults with which many of them are charged. For this purpose Vanbrugh appears to have had recourse to some principles of the Gothic architecture, which, though not so ancient as the Grecian, is more so to our imagination, with which the artist is more concerned than with absolute truth."—"To speak of Vanbrugh," adds sir Joshua, "in the language of a painter, he had originality of invention; he understood light and shadow, and had great skill in composition. To support his principal object, he produced his second and third groupes or masses. He perfectly understood in his art, what is the most difficult in ours, the conduct of the back-ground, by which the design and invention are set off to the greatest advantage. What the back-ground is in painting, in architecture is the real ground on which the building is erected; and no architect took greater care that his work should not appear crude and hard, that is, that it did not abruptly start out of the ground without expectation or preparation. This is a tribute which a painter owes to an architect who composed like a painter, and was defrauded of the due reward of his merit by the wits of his time, who did not understand the principles of composition in poetry better than he, and who knew little or nothing of what he understood perfectly, the general ruling principles of architecture and painting. Vanbrugh's fate was that of the great Perrault. Both were the objects of the petulant sarcasms of factious men of letters, and both have left some of the fairest monuments which, to this day, decorate their several countries; the façade of the Louvre; Blenheim, and Castle Howard."

Castle-Howard Vanbrugh built for Charles, earl of Carlisle, deputy to the earl marshal, who gave him the appointment of Clarenceux, king-at-arms, in 1704. The appointment, however, was remonstrated against by the superseded heralds, and the college at large felt the slight put upon them by having a total stranger made king-at-arms, and who was likewise ignorant of the profession of heraldry and genealogy. Swift's *pun* was, that he might now *build houses!* He was knighted at Greenwich, September 9, 1714, appointed comptroller of the royal works January 6, 1714-5, and surveyor of the works at Greenwich hospital, August 17, 1716. It was designed to have given him the place of garter; but finding that the younger

Anstis had a reversionary grant, he resigned his tabard to Knox Ward, esq. February 9, 1725-6, and died March 26 following, at Whitehall. His country residence was Vanbrugh-Fields, at Greenwich, where he built two seats, one called the Bastile, standing on Maize, or Maze-Hill, on the east side of the park. Lady Vanbrugh, his relict, sold it to lord Trelawny, who made it his residence: the name was taken from the French prison of which it was a model. It is said, but no time is mentioned, that on a visit to France, his curiosity and natural taste exciting him to take a survey of the fortifications in that kingdom, he was taken notice of by an engineer, secured by authority, and carried to the Bastile, where his confinement was so much softened by humanity, that he amused himself by drawing rude draughts of some comedies. This circumstance raised such curiosity at Paris, that he was visited by several of the noblesse, and by their means procured his liberty before any solicitation for it came from England. He had another built in the same style at Blackheath, called the Mince-pye-house, now or lately inhabited by a descendant. Lady Vanbrugh, his relict, died April 26, 1776, aged ninety, and their only son, an ensign of the second regiment of the foot-guards, died of the wounds he received in a battle fought near Tournay, in 1745.[1]

VAN-DALE (Anthony), a learned writer, was born in Holland, Nov. 8, 1638. He early discovered an eager taste for acquiring the languages, which, for some time, his parents obliged him to give up for the more profitable pursuit of commerce. He, however, resumed his studies when about thirty years of age, acquired skill in Greek and Latin antiquities, and took his degrees in physic, which science he practised with success. He was also for some time a preacher in the sect of the Mennonites (a species of Anabaptists: see MENNO) and seems, upon the whole, to have cultivated theological as much as medical studies. The latter, however, were not neglected, and he died at Harlem, physician to the hospital in that city, November 28, 1708. He wrote in Latin some learned dissertations "on the Heathen Oracles," Amsterdam, 1700, 4to, in which he maintained that they were frauds of the idolatrous priests. Fontenelle has given an excellent abridgment of this work

[1] Many additional particulars of sir John's history may be found in Cibber's Lives.—Swift's Works.—Noble's College of Arms.—Gent. Mag. vols. LXVII and LXXIV.—Cole's MS Collections in Brit. Mus.—Reynolds's Works, &c.

in French in his treatise "des Oracles." Van-Dale also published a treatise on the "Origin and progress of Idolatry," 1696, 4to; "Dissertatio super Aristea, de 70 interpretibus," Amsterdam, 1705, 4to, and "Dissertations" on important subjects, 1712, 4to, and 1743, 4to. All his works discover deep learning and great critical skill; but are defective in order and method.[1]

VANDER DOES. See DOES.

VANDER-LINDEN (JOHN ANTONIDES), a learned professor of physic at Leyden, was descended from ancestors distinguished in the republic of letters. His grandfather, Henry, born in 1546, was a master of the learned languages, and suffered greatly on account of the reformation, which he embraced very young, having lost his father, his wife's father, and other relations and friends, in the Spanish massacre at Naerden in 1572. After this he exercised the function as a minister at Enckhuisen till 1585, when he was invited to be professor of divinity at the university of Franeker, then founded, pronounced the inaugural oration when it was opened, and was the first lecturer. He died there in 1614, and left, among other children, a son, named Antony, also a man of talents and learning, and on that account promoted by the magistrates of Enckhuisen to be rector of their college. He was skilled in music, and no stranger to divinity; but his leading study was physic, in which faculty, having taken the degree of doctor at Franeker in 1608, he practised with success and reputation, first at Enckhuisen, and afterwards at Amsterdam, to which he removed in 1625.

His son, John Antonides, the subject of this article, was born at Enckhuisen, Jan. 13, 1609. He was sent to Leyden in 1625, to study philosophy, and afterwards applied himself entirely to physic. From Leyden he went to Franeker in 1629, in order to continue his studies, and received the degree of doctor some months after. He then returned to Amsterdam, where his father died in 1633, and where he continued to practise physic with great reputation until, in 1639, he was invited to be professor of physic in the university of Franeker. He discharged that office with great applause for almost twelve years; reading lectures, both on the theory and practice of anatomy and botany; and it was by his care that the garden of the university was

[1] Moreri.—Dict. Hist.

enlarged, and an house built to it. The library was no less indebted to him for a great number of books, which were procured by his address. The university of Utrecht offered him a professor's place in 1649, which he declined; but, two years after, accepted the same offer from the curators of the university of Leyden, and filled the chair with high reputation till his death, which happened March 4, 1664. Guy Patin, who was a friend of this physician, often mentions him in his letters, and seems to insinuate that he neglected himself during his illness, for he died of a complaint of the lungs, in which bleeding might have been useful. Patin adds, in allusion to Vander-Linden's learning, "I had rather be a blockhead, and bleed sometimes."

Vander-Linden wrote many books upon physic, which are enumerated in our authorities, and one "De Scriptis Medicis." This, which is a catalogue of books upon physic, was printed and enlarged several times by the author in his life-time; and very considerably so after his death, by a German, named Merklinus, who published it in a thick quarto, under the title of "Lindenius Renovatus," at Nuremberg, in 1686, but it never was either correct or complete, and has since given place to more recent works of the kind, particularly Eloy's Dictionary. Vander-Linden was also the editor of "Celsus," Leyden, 1657, 12mo, and left an edition of the works of Hippocrates, published there in 1665, 2 vols. 8vo, Greek and Latin. With this he had taken great pains, but did not live to finish more than a correct text, to attain which he carefully compared all the old editions and several manuscripts, and restored a great number of passages, which were not correct even in Foesius's edition. His Latin translation is that of Cornarius, because the oldest, and that commonly used. Having been attacked by his last illness a little before this edition was finished, he was prevented from publishing the notes which he intended.[1]

VANDER MEULEN. See MEULEN.

VANDERMONDE, a learned member of the French Institute, whose Christian name we have not been able to discover, was born at Paris in 1735. In his youth he applied sedulously to study, but we have no account of his progress until he became acquainted with the celebrated

[1] Gen. Dict.—Eloy Dict. Hist. de Medecine.

geometrician Fontaine, who foresaw the progress which Vandermonde would one day make in the mathematics; and under his patronage, Vandermonde determined to devote himself to geometry. In 1771 he presented himself to the Academy of Sciences, into which he was admitted; and justified the suffrages of his associates, by a paper relative to the resolution of equations.

From the sixteenth century, the method of resolving equations of the four first degrees has been known, and since that time the general theory of equations has received great improvements. In spite, however, of the recent labours of many great geometricians, the solutions of equations of the fifth degree had in vain been attempted. Vandermonde wished to consolidate his labours with those of other illustrious analysts; and he proposed a new theory of equations, in which he seems to have made it particularly his business to simplify the methods of calculation, and to contract the length of the *formulæ*, which he considered as one of the greatest difficulties of the subject.

This work was quickly followed by another, on the problems called by geometricians, "problems of situation." Leibnitz was of opinion, that the analysis made use of in his time, by the geometricians, was not applicable to all questions in the physical sciences; and that a new geometry should be invented, to calculate the relations of positions of different bodies, in space; this he called "geometry of situation." Excepting, however, one application, made by Leibnitz himself, to the game of *solitaire*, and which, under the appearance of an object of curiosity, scarcely worthy the sublimity and usefulness of geometry, is an example for solving the most elevated and important questions, Euler was almost the only one who had practised this geometry of situation. He had resorted to it for the solution of a problem called the *cavalier*, which, also, appeared very familiar at first sight, and was also pregnant with useful and important applications. This problem, with the vulgar, consisted merely in running through all the cases of the chess-board, with the *knight* of the game of chess; to the profound geometrician, however, it was a precedent for tracing the route which every body must follow, whose course is submitted to a known law, by conforming to certain required conditions, through all the points disposed over a space, in a prescribed order. Vandermonde was chiefly anxious to find in this species or

analysis, a simple notation, likely to facilitate the making of calculations; and he gave an example of this, in a short and easy solution of the same problem of the cavalier, which Euler had rendered famous.

His taste for the high conceptions of the speculative sciences, as blended with that which the "amor patriæ" naturally inspires for objects immediately useful to society, had led him to turn his thoughts towards perfecting the arts conversant in weaving, by indicating a manner of noting the points through which are to pass the threads intended to form the lines which terminate the surface of different regular bodies: accordingly, a great part of the above memoir is taken up with this subject.

In the year following (1772) he printed a third memoir; in which he traced out a new path for geometers, discovering by learned analytical researches, *irrational* quantities of a new species, shewing the sequels of which these irrationals are the terms or the sum, and pointing out a direct and general method of making in them all the possible reductions. In the same year appeared his work on the "Elimination of unknown quantities in Algebra," or the art of bringing back those equations which include many unknown quantities, to equations which contain only one. In 1778 he presented, in one of the public sittings of the academy, a new system of harmony, which he detailed more fully in another public sitting of 1780. This system obtained the approbation of the three great musicians of his time, Gluck, Philidor, and Piccini.

With these labours, intermingled with frequent researches on the mechanic arts, as well as on objects of political œconomy, the attention of Vandermonde was taken up, until 1789, the period of the revolution, when he became so decided an enemy to every thing established, that he concurred even in the abolition of the Royal Academy, and associated himself with Robespierre, Marat, and the rest of that party who covered France with ruins, with scaffolds, and blood. This part of Vandermonde's history is suppressed by his eulogist La Cepede, because discussions on political topics ought not, in his opinion, to be admitted into the sanctuary of the sciences. In that sanctuary, however, Vandermonde did not long remain. He died of a rapid decline brought on by a disorder of the lungs, Jan. 1, 1796.[1]

[1] Dr. Gleig's Suppl. to the Encycl. Britannica, from La Cepede's Eloge.

VANDER NEER. See NEER.

VANDERVELDE, VANDENVELDE, or VANDEVELDE (WILLIAM), called the OLD, one of a distinguished family of painters, was born at Leyden in 1610. He was originally bred to the sea, but afterwards studied painting, and retained enough of his former profession to make it the source of his future fame. In marine subjects, he became a most correct and admirable designer, and made an incredible number of drawings on paper, heightened with Indian ink, which he sketched after nature, with uncommon elegance and fidelity.

As the English were remarkable for constructing their vessels in a much more graceful form than any other European power, and were equally remarkable for their generous encouragement of artists, Vandervelde determined to come to London, with his son, and was soon after taken into the service of Charles II. with the salary of 100*l.* a-year for himself, and the same sum for his son: in the order of privy-seal for these salaries it is expressed that the salary is given to the father "for taking and making draughts of sea-fights," and to the son "for putting the said draughts into colours." It was, however, not much to the honour of William the Old that he conducted, it is said, the English fleet to burn Schelling. It was, adds Walpole, pushing his gratitude too far to serve the king against his own country.

Vandervelde was such an enthusiast in his art, that in order more exactly to observe the movements and various positions of ships engaged in a sea-fight, he did not hesitate to attend sea-engagements in a small light vessel, and sail close to the enemy, attentive only to his drawing, and without the least apparent anxiety for the danger to which he was every moment exposed. In this way he took sketches of the severe battle between the duke of York and admiral Opdam, in which the Dutch admiral and five hundred men were blown up, and of the memorable engagement which continued three days between Monck and De Ruyter, sailing alternately between the fleets, so as to represent minutely every movement of the ships, and the most material circumstances of the action, with incredible exactness and truth. In the latter part of his life, he commonly painted in black and white, on a ground so prepared on canvas as to make it have the appearance of paper.

He died in 1693, and was buried in St. James's church, Piccadilly.[1]

VANDERVELDE (WILLIAM), called The Young, was born at Amsterdam in 1633, and was the son of the preceding, by whom he was carefully instructed in the art; but afterwards he was placed under the direction of Simon de Vlieger, a very excellent painter of ships, sea-shores, and sea-ports, who however was far surpassed by his disciple. As soon as young Vandervelde felt his strength, and thought he might appear with advantage in his profession, he went to his father in London; and some of his paintings, being exhibited at the English court, immediately procured him employment from the king, and the principal nobility. His subjects were the same as those of his father, and he observed the same method of sketching every object after nature; but his pictures upon the whole are not only superior to the works of his father, but to all other artists in that style; and no age, since the revival of the art, is thought to have produced his equal. Whether we consider the beauty of his design, the correctness of his drawing, the graceful forms and positions of his vessels, the elegance of his disposition, the lightness of his clouds; the clearness and variety of his serene skies, as well as the gloomy horror of those that are stormy; the liveliness and transparence of his colouring; the look of genuine nature that appears in agitated and still waters; and the lovely gradation of his distances, as well as their perspective truth, they are all executed with equal nature, judgment, and genius. Houbraken and other writers observe, that the pictures of the young Vandervelde are so esteemed in England, that those which were scattered through the Low Countries were eagerly sought after, and purchased at vast prices; so that in Holland they rarely have the pleasure of seeing any of them. Undoubtedly the most capital of his works are in England in the royal collections, and in the cabinets of the nobility and gentry, and some few are also in Ireland. He died April 6, 1707, in the seventy-fourth year of his age.[2]

VANDYCK (Sir ANTHONY), a most illustrious portrait-painter, whose works, lord Orford remarks, are so frequent in England, that the generality of our people can scarcely avoid thinking him their countryman, was born at Antwerp,

[1] Argenville, vol. III.—Pilkington.—Walpole's Anecdotes. [2] Ibid.

March 22, 1598-9. His father was a merchant, and his mother, Cornelia Kersboom, was an admired flower-painter. He was first placed with Van Balen, who had studied at Rome, but afterwards with Rubens, under whom he made such progress as to be able to assist in the works from which he learned. While at this excellent school, the following anecdote is told of him: Rubens having left a picture unfinished one night, and going out contrary to custom, his scholars took the opportunity of sporting about the room; when one, more unfortunate than the rest, striking at his companion with a maul-stick, chanced to throw down the picture, which not being dry acquired some damage. Vandyck, being at work in the next room, was prevailed on to repair the mischief; and when Rubens came next morning to his work, first going at a distance to view his picture, as is usual with painters, and having contemplated it a little, he cried out suddenly, that he liked the piece far better than he did the night before.

Rubens, discovering in his pupil an amiable temper joined to the most promising talents, took a pleasure in cultivating both, by not concealing from him any part of that knowledge which he had himself attained by long experience. Vandyck was yet young when he was capable of executing pictures, which astonished, as much from the facility with which they were painted, as the general knowledge which reigned throughout the whole. Rubens, at this time, gave him two pieces of advice; the first was, to devote himself to portraits, in which he foresaw he would excel; and the second to make the tour of Italy, where he would have an opportunity of extending his studies. Vandyck accordingly, after making Rubens presents of two or three historical paintings, and a portrait of that artist's wife, esteemed one of his best, set out for Italy, and made his first residence at Genoa, where he painted many excellent portraits. From thence he went to Venice, where he so deeply imbibed the tints of Titian, that he is allowed to approach nearer to the carnations of that master than even Rubens. He then went to Rome and lived splendidly, avoiding the low conversation of his countrymen, and was distinguished by the appellation of the *Pittore Cavalieresco.* Soon after his arrival there, he had an opportunity of exercising his abilities upon the portrait of cardinal Bentivoglio, which is justly esteemed the most perfect of the kind that ever came from the pencil of this artist. While at Rome

he received an invitation to Palermo, and there he painted prince Philibert of Savoy, the viceroy, and a paintress Angosciola (see ANGOSCIOLA, vol. II.) then at the age of ninety-one. But the plague soon drove him from Sicily, and he returned to Genoa, where he had gained the highest reputation, and left many considerable works in the Balbi, Durazzo, and other palaces.

He now went back to Antwerp, and practised both history and portrait. Of the former kind were many applauded altar-pieces; in the latter were particularly the heads of his contemporary artists, drawn in chiaroscuro on small pannels, thirty-five of which, Walpole mentions, are in the possession of the Cardigan family. Engravings of these have been published thrice, by Vanden Euden, containing fourscore plates; by Giles Hendrix, containing one hundred; and lastly, by Verdussen, who effaced the names and letters of the original engravers. Some of the plates were etched by Vandyck himself in a free and masterly style.

But the advantages he reaped in his own country were not proportioned to his merits, and as he loved to make a figure, he resolved to augment his fortune by a visit to England, where he had heard of the favour king Charles I. shewed to the arts. On his arrival he lodged with Geldorp, a painter, hoping to be introduced to the king; but, owing to whatever means, this was not accomplished, and he went away chagrined. The king, however, soon learning what a treasure had been within his reach, ordered sir Kenelm Digby, who had sat to Vandyck, to invite him over. He immediately complied, and was lodged among the king's artists at Black-friars. Thither the king went often by water, and viewed his performances with singular delight, frequently sitting to him himself, and bespeaking pictures of the queen, his children, and his courtiers; and he conferred the honour of knighthood on him at St. James's July 5, 1632. This was the following year attended by the grant of an annuity of 200*l.* a year, and with this he had the title of painter to his majesty.

According to Walpole, Vandyck's prices were 40*l.* for a half, and 60*l.* for a whole length; but from some docu- [illegible] communicated by Mr. Malone, it appears that he [illegible] for the royal family at least, at the rate of 25*l.* [illegible] trait, and sometimes less. From the number of [illegible] he must have been indefatigable; for though he

was not above forty-two when he died, they are not exceeded by those of Rubens. He lived sumptuously, kept a great table, and often detained the persons who sat to him, to dinner, for an opportunity of studying their countenances, and of retouching their pictures again in the afternoon. In summer he lived at Eltham in Kent. He was not only luxurious in his living, but in his pleasures; and this, with a sedentary life, brought on the gout, and hurt his fortune. He sought to repair it by the silly pursuit of the philosopher's stone, in which probably he was encouraged by the example or advice of his friend sir Kenelm Digby. Towards the end of his life, the king bestowed on him for a wife, Mary, the daughter of the unfortunate lord Gowry, and soon after his marriage he set out for Paris, in hopes of being employed in the Louvre; but disappointed in this, he returned to England, and proposed to the king, by sir Kenelm Digby, to paint the walls of the Banquetting-house at Whitehall, of which the ceiling was already adorned by Rubens; and Vandyck's subject was to have been the history and procession of the order of the garter. The proposal struck the king's taste, and, in Walpole's opinion, was accepted; though, he adds, that "some say it was rejected, on the extravagant price demanded by Vandyck: I would not specify the sum, it is so improbable, if I did not find it repeated in Fenton's notes on Waller; it was fourscore thousand pounds!" But the sum being expressed in figures, this was probably a typographical error of 80,000*l.* for 8000*l.* The rebellion, however, prevented further thoughts of the scheme, as the death of Vandyck would have interrupted the execution, at least the completion of it. He died in Blackfriars Dec. 9, 1641, and was buried in St. Paul's near the tomb of John of Gaunt.

By his wife, Maria Ruthven, lord Gowry's daughter, he left one daughter, married to Mr. Stepney, whose grandson, Walpole says, was George Stepney the poet. Lady Vandyck, the widow, was married again to Richard Pryse, son of sir John Pryse, of Newton-Averbecham, in Montgomeryshire, knt. by whom she had no issue. Vandyck died rich, and was generous in his legacies, but, owing to the confusions of the times, some were with difficulty recovered, and some lost.

Walpole has enumerated the best of his pictures, but the number is too great for our limits. Among those of

transcendant excellence, however, we may notice his portrait of Charles I. a whole-length in the coronation robes, engraved by Strange, and exhibiting in his opinion one of the most perfect characters of the monarch; George Villiers, the second duke of Buckingham, and lord Francis his brother, when children, at Kensington; Philip, earl of Pembroke, at Wilton, where, Walpole says, Vandyck is on his throne, the great saloon being entirely furnished by his hand; and lastly, the earl of Strafford and his secretary at Wentworth-house.[1]

VANE (Sir HENRY), an English statesman, whose family name had for some generations been Fane, but originally Vane, to which he restored it, was born Feb. 18, 1589. The family is said to have been at first of the diocese of Durham, but were now settled in Kent. (See Collins, art. DARLINGTON). In 1611 he had the honour of knighthood conferred upon him by king James I. after which he improved himself by travel, and the acquisition of foreign languages. On his return he was elected member of parliament for Carlisle, in which his abilities were conspicuous. Such also was his attachment to the royal family, that king James made him cofferer to his son Charles, prince of Wales, on the establishment of his household, and he was continued in the same office by the prince when Charles I. He was also sent by the new king to notify to the States of Holland the death of his royal father, and made one of the privy-council. In Sept. 1631 he was appointed ambassador extraordinary, to renew the treaty of friendship and alliance with Christian IV. king of Denmark; and to conclude peace and confederacy with Gustavus Adolphus, king of Sweden. He returned to England in Nov. 1632, and in May of the following year, entertained Charles I. in a sumptuous manner, at Raby-castle, on his way to Scotland to be crowned; as he did again, April 30, 1639, in his majesty's expedition to Scotland, when sir Henry commanded a regiment of 1099 men. In 1639 he was made treasurer of the household, and next year, principal secretary of state in the room of sir John Coke. Hitherto he had enjoyed the confidence of the king, and had always been employed in the most important public affairs. But when he appeared in the prosecution against the earl of

[1] Walpole's Anecdotes.—Argenville, vol. III.—Foppen's Bibl. Belg.—Descamps, vol. II.—Strange's Catalogue.

Strafford, his motives to which appear to have been of a personal kind, the king was so offended, that he removed him from his places of treasurer of his household, and also from being secretary of state, though, in the patent granting that office to him, he was to hold it during life. The parliament therefore made this one of their pleas for taking up arms against the king. In their declaration, they avowed, "it was only for the defence of the king's person, and the religion, liberties, and laws of the kingdom, and for those, who for their sakes, and for those ends, had observed their orders. That, by the instigation of evil counsellors, the king had raised an army of papists, by which he intended to awe and destroy the parliament, &c.; and the putting out the earl of Northumberland, sir Henry Vane, and others, &c. from their several places and employments, were sufficient and ample evidences thereof."

It does not, however, appear that he was concerned in any measures against the king, but continued in London, without acting in the rebellion. And although on December 1, 1645, the parliament, debating on propositions of peace with the king, voted, that it be recommended to his majesty to create sir Henry Vane, senior, a baron of the kingdom, he never accepted any commission or employment under them. Before the murder of the king, he retired to his seat at Raby castle, neither he nor his sons being concerned therein. The earl of Clarendon is severe in his character of sir Henry Vane. He certainly was at one time in full confidence with the king, but his taking part against Strafford did incalculable mischief to the royal cause. Clarendon allows that, in his judgment, "he liked the government, both in church and state." As to what his lordship observes, "of his growing at last into the hatred and contempt of those who had made most use of him, and died in universal reproach;" it may, says Collins, be more justly represented, that he saw the vile use they made of their power, and, contemning them, chose retirement. He lived to the latter end of 1654, when he departed this life, at his seat at Raby-castle, in the sixty-ninth year of his age.[1]

VANE (Sir HENRY), eldest son of the preceding, and one of the most turbulent enthusiasts which the rebellion produced, was born in 1612, and educated at Westminster-

[1] Collins's Peerage, art. DARLINGTON.—Biog. Brit.

school, whence he went to Magdalen-hall, Oxford, and even at this early age seems to have embraced some of those republican opinions which were destined to plunge his country in all the miseries of anarchy. He is said to have then travelled to France and Geneva, and on his return betrayed such an aversion to the discipline and liturgy of the Church of England, as greatly displeased his father. Finding how obnoxious his principles made him, he determined to go to New England, then the resort of all who were disaffected to the Church of England. His father was against this wild scheme, but, according to Neal (in his History of New England), the king advised him to consent to it, and to limit his stay to three years. Young Vane's purpose was to have begun a settlement on the banks of the river Connecticut; but the people upon his arrival, in 1635, complimenting him with the government of Massachusetts for the next year, he resolved to stay among them. He was, however, Neal says, "no sooner advanced to the government, than he appeared to be a person of no conduct, and no ways equal to the post he was preferred to: being a strong enthusiast, he openly espoused the Antinomian doctrines, and gave such encouragement to the preachers and spreaders of them, as raised their vanity, and gave them such an interest among the people, as the very next year had like to have proved fatal both to the church and commonwealth; but the sober party observing his conduct, concerted such measures among themselves, as put an end to his government the next election." Mather, another New England historian, speaks with still greater contempt of Vane, and says, that "Mr. Vane's election will remain a blemish to their judgments who did elect him, while New England remains a nation." Baxter tells us, that he became so obnoxious that "he was fain to steal away by night, and take shipping for England, before his year of government was at an end." Baxter adds, that "when he came over into England, he proved an instrument of greater calamity to a people more sinful and more prepared for God's judgments."

According to these accounts he must have returned home about 1636, and not 1639, as some have asserted. It is said that he now appeared to be reformed from the extravagances of his opinions, and married Frances, daughter of sir Christopher Wray, of Ashby, in Lincolnshire. He was also by his father's interest joined with sir William Russel

in the office of treasurer of the navy, a place of great trust and profit. He represented Kingston-upon-Hull in the parliament chosen 1640, and for some time seemed well satisfied with the government; but, upon his father's taking umbrage at the lord Strafford's being created in 1639 baron Raby (which title he had promised himself, and which Strafford laid hold of, merely out of contempt to the Vanes), both father and son formed a resolution of revenge. For this purpose the latter, who had received the honour of knighthood in 1640, joined Pym and other declared enemies of the court; and contributed all that intelligence which ended in the ruin of the earl, and which fixed himself in the entire confidence of the enemies of the king and of Strafford, so that nothing was concealed from him, though it is believed that he communicated his thoughts to very few.

Upon the breaking out of the rebellion he adhered to the interest of the parliament with enthusiastic zeal. He began with carrying to the House of Peers the articles of impeachment against archbishop Laud; and was nominated one of the lay members of the assembly of divines. In 1643 he was appointed one of the commissioners sent by parliament to invite the Scots to their assistance. Under this character he distinguished himself as the "great contriver and promoter of the solemn league and covenant;" though, even at that time, he was known to have an equal aversion to it and to presbytery, which he demonstrated afterwards upon all occasions, being a zealous independent. In 1644, he was the grand instrument of carrying the famous self-denying ordinance, a delusive trick, which for a time gave life and spirit to the independent cause; and in his speech, upon introducing the debate on that subject, observed, that, though he had been possessed of the treasurership of the navy before the beginning of the troubles, without owing it to the favour of the parliament, yet he was ready to resign it to them; and desired that the profits of it might be applied towards the support of the war. He was likewise one of the commissioners at the treaty of Uxbridge, in Jan. 1644-5, and of that of the Isle of Wight in 1648; in which last, as he was now determined to procure, if possible, a change in the government, he used all his efforts to retard any conclusion with his majesty till the army could be brought to London; and for that purpose amused the king's party by the offer of a toleration for the

common prayer and the episcopal clergy. Like many others, however, he did not foresee the consequences of his favourite measures, and therefore did not approve of the force put upon the parliament by the army, nor of the execution of the king; withdrawing for some time from the scene while these things were acted. But, upon the establishment of the commonwealth, 1648-9, he was appointed one of the council of state, in which post he was continued till the memorable dissolution of the parliament by Cromwell in 1653. On this occasion Cromwell, who treated individual members with personal insolence, took hold of sir Henry Vane by the cloak, saying, "Thou art a juggling fellow." Vane, however, was too much of a republican to submit to his, or any authority, and was therefore, in 1656, summoned by Cromwell to appear before him in council. On his appearance Cromwell charged him with disaffection to his government, which appeared in a late publication of his called "A healing question proposed and resolved." Vane acknowledged the publication, and avowed his displeasure with the present state of affairs. Cromwell therefore ordered him to give security for his good behaviour; but instead of this, which such a man as sir Henry Vane might probably find very difficult, he delivered to Cromwell a justification of his conduct; and this not being satisfactory, he was imprisoned in Carisbrooke castle, the spot on which he had so recently contributed to injure the cause of his legitimate sovereign. About four months after, he was released, and Cromwell tried to bring down his spirit by threatening to deprive him of some of his estates by legal process, that is, by such perversion of the law as he might find some of his creatures capable of attempting; intimating at the same time, that all this should drop, and he be gratified with what he pleased, provided he would comply with the present government. But he remained inflexible, as well during Cromwell's life, as during the short reign of Richard, against whom many meetings of the republicans were held at his house near Charing Cross.

Endeavours were used to keep him out of Richard's parliament in 1659, yet he was at last chosen for Whitchurch; in Hampshire. In that assembly, he and other republicans laboured to overturn the settlement of a protector and two houses of parliament, and to introduce a commonwealth, and gained considerable ascendancy. After the abdication

of Richard, the long parliament was restored, and sir Henry Vane made one of the committee of safety, and one of the council of state, and finally president of the council, at which time he proposed a new model of republican government. Still, however, he had the misfortune to displease his associates, and his temporary grandeur ended in their confining him to his house at Raby, in the county of Durham.

Upon the restoration it was imagined, that, as the declaration from Breda was full of indemnity to all except the regicides, he was comprehended in it; his innocence of the king's death was represented in such a manner by his friends, that an address was agreed upon by both houses of parliament in his behalf, to which a favourable answer, though in general terms, was returned by his majesty; and this being equivalent to an act of parliament, though it wanted the necessary forms, he was thought to be secure. But the share he had in the attainder of the earl of Strafford, and in all the violent measures which overturned the government, and, above all, the great opinion which was entertained of his parts and capacity to embroil matters again, made the court think it necessary to include him among the most dangerous enemies of the restoration. He was brought therefore to his trial on the 4th of June, 1662, for imagining and compassing the death of king Charles I, and for taking upon him and usurping the government: in answer to which he urged, that neither the king's death, nor the members themselves, could dissolve the long parliament, whereof he being one, no inferior could call him in question; but, being found guilty, he was, on the 14th, beheaded on Tower-hill, where he intended to have addressed the spectators, but drummers were placed under the scaffold, who, as soon as he began to speak, upon a sign given, struck up their drums. This, which is said to have been a new and very indecent practice, put him in no disorder; he only desired they might be stopped, for he understood what was meant by it. Then he went through his devotions; and, as he was taking leave of those about him, happening to say somewhat with relation to the times, the drums struck up a second time. Upon this he gave over, and died with such resolution as to excite the sympathy of those who had no respect for his general character and conduct.

Lord Clarendon styles him a man of a very profound

dissimulation, of a quick conception, and very ready, sharp, and weighty, expression; of a pleasant wit, a great understanding, which pierced into and discerned the purposes of other men with wonderful sagacity, whilst he had himself *vultum clausum*, that no man could make a guess of what he himself intended; of a temper not to be moved, though compliant, when it was not seasonable to contradict, without losing ground by the condescension. Burnet represents him as naturally a very fearful man, whose head was as darkened in his notions of religion as his mind was clouded with fear; for, though he set up a form of religion in a way of his own, yet it consisted rather in withdrawing from all other forms, than in any new particular opinion or form; from which he and his party were called seekers, and seemed to wait for some new and clearer manifestations. Baxter calls them the *Vanists*. In their meetings sir Henry preached and prayed often himself, but with a peculiar darkness, which ran likewise through his writings, to a degree that rendered them wholly unintelligible. He inclined to Origen's notion of an universal salvation to all, both the devils and the damned; and to the doctrine of pre-existence.

Milton addressed a beautiful sonnet to sir Henry Vane, in terms of high commendation, for which the adherence of that illustrious poet to the independent sect must be his excuse, yet we can scarcely think him serious when he says,

"Therefore on thy firm hand religion leans
In peace, and reckons thee her eldest son."

For sure, as his commentator, Warton, observes (almost, however, in Echard's words) no single man ever exhibited such a medley of fanaticism and dissimulation, solid abilities and visionary delusions, good sense and madness.

His writings, which were of a very peculiar cast, were, 1. "A healing Question, propounded and resolved, upon occasion of the late public and seasonable call to humiliation, in order to love and union amongst the honest party, 1656," 4to. It was written upon occasion of a general fast; and contained, says Ludlow, the state of the republicans' controversy with the king, the present deviation from that cause for which they engaged, and the means to unite all parties in the accomplishment of it. 2. "The retired Man's Meditations; or, the mystery and power of godliness shining forth in the living world," &c. 1656, 4to,

an enthusiastic treatise on our Saviour's coming down to erect a fifth monarchy upon earth, which would last 1000 years. 3. "Of the Love of God and Union with God," 1657, 4to. Of this book lord Clarendon says, "When I had read it, and found nothing of his usual clearness and ratiocination in his discourse, in which he used much to excel the best of the company he kept, and that, in a crowd of very easy words, the sense was too hard to find out, I was of opinion that the subject-matter of it was of so delicate a nature that it required another kind of preparation of mind, and, it may be, another kind of diet than men are ordinarily supplied with." 4. "An Epistle General to the mystical body of Christ on earth, the church universal in Babylon, who are pilgrims and strangers on the earth, desiring and seeking after the heavenly country," 1662, 4to. 5. "The Face of the Times; whereby is briefly discovered, by several prophetical Scriptures, from the beginning of Genesis to the end of the Revelation, the rise, progress, and issue, of the enmity and contest between the seed of the woman and the seed of the serpent, to the final breaking of the serpent's head, to the total and irrecoverable ruin of the monarchies of this world," &c. 1662, 4to. 6. "The People's Cause stated. The valley of Jehosaphat considered and opened, by comparing 2 Chron. xx. with Joel iii. Meditations concerning man's life—government—friendship—enemies—death;" penned during his imprisonment, and printed at the end of his trial, in 1662, 4to.[1]

VAN EFFEN (JUSTUS), a man of letters, and one of the first periodical essayists on the continent, was born at Utrecht, April 21, 1684. He was the son of an officer, who had no other fortune than a moderate pension, and as he died before Justus had completed his studies, the latter was left to provide as he could for his mother and a sister. Some friends who took an interest in the family procured him to be appointed tutor to the baron de Welderen's son, which placed him above want; but as he could not do so much for his family as he wished, he had recourse to his pen for a farther supply. His first publication was "Le Misanthrope," a periodical paper in imitation of our "Spectator," which he wrote in French, commencing May

[1] Ath. Ox. vol. II.—Biog. Brit.—Collins's Peerage.—Neal's History of New England.—Sylvester's Life of Baxter, p. 74.—Birch's Lives.

1711, and continuing till December 1712. In this he had great, and from what we have seen, deserved success. If he falls short of his model in that delicate humour of Addison, which has never been equalled, he abounds in just remarks on life and manners, evidently derived from extensive observation. Van Effen contrived to conceal himself throughout the whole of this publication, of which a second and improved edition was published at the Hague in 1726, 2 vols. 12mo, to which is added his "Journey to Sweden," performed in 1719, in the suite of the prince of Hesse Philippsthal, who promised to make his fortune, but disappointed him. He consequently returned to the Hague as poor as he left it, and resumed his labours on the "Journal litteraire de la Haye," in which he had been engaged before his departure. Having got into a literary quarrel with Camusat, who had treated his "Misanthrope" with contempt, he was so much hurt as to be glad to embrace the opportunity of going to Leyden with a young gentleman to whom he was appointed tutor. Here he engaged in some literary schemes by which he got more money than reputation. Count de Welderen, however, having been appointed ambassador to England from the States General, took Van Effen with him as secretary, and on his return procured him the place of inspector of the magazines at Bois-le-Duc, where he died Sept. 18, 1735. Van Effen's works were numerous, but being almost all anonymous, it is not easy to ascertain the whole. The following are said to be the principal: 1. "Le Misanthrope," already noticed. 2. "Journal Litteraire," 1715 to 1718, many of which volumes are entirely of his editing. 3. "La Bagatelle, ou Discours ironiques, ou l'on prête des sophismes ingenieux au vice et a l'extravagance, pour en mieux faire sentir le ridicule," Amst. 1718—1719, 3 vols. 8vo, reprinted at Lausanne, 1743, 2 vols. 4. "Le nouveau Spectateur Français," of which only twenty-eight numbers appeared; four of them are employed on a critique on the works of Houdard de la Motte, who thanked the author for his impartiality. 5. "The Dutch Spectator," in Dutch, Amst. 1731—1735, 12 vols. 8vo. 6. "Parallele d'Homere et de Chapelain," Hague, 1714, 8vo. This has been also printed in the different editions of the "Chef-d'œuvre d'un inconnu," i. e. M. de Themiseuil de St. Hyacinthe. 7. Translations of Robinson Crusoe, Swift's Tale of a Tub, and some of Mandeville's writings. 8. "Le Mentor moderne," a transla-

tion of "The Guardian," except the political papers. 9. "Histoire metallique des dix-sept Provinces de Pays-Bas," translated from the Dutch of Van Loon, Hague, 1732, 5 vols. Van Effen is said also to have written "Les Petits Maitres," a comedy; "Essai sur la maniere de traiter la controverse;" and a part of the "Journal historique, politique, et galante."[1]

VAN ESPEN. See ESPEN.

VAN EYCK. See EYCK.

VAN HUYSUM. See HUYSUM.

VANIERE (JAMES), a Jesuit, and a modern Latin poet of considerable talents, was born in 1664 at Causses in the diocese of Beziers, in Languedoc. He was educated at the Jesuits' college in Beziers, and became one of the society in 1680. He was afterwards professor and rector of the schools belonging to the Jesuits in Montpellier, Toulouse, and Auch; and died at Toulouse in 1739. He published a volume of poetical "Opuscula;" and a good "Dictionary of Poetry," in Latin," 4to, and had made great progress on a Latin and French Dictionary, which he did not live to finish. His principal Latin poem is his "Prædium Rusticum," on the subject of a country farm, which, some thought, raised him to the first rank of modern Latin poets. The poem, however, is confessedly tedious, perhaps from the nature of the plan, and cannot be read with pleasure unless by those who happen to unite the scholar's taste with the farmer's knowledge. Arthur Murphy published in 1799, a translation of the fourteenth book of the "Prædium Rusticum," which treats of bees. This he says was a juvenile performance, but he has introduced among the bees "French principles," "corresponding societies," and other articles of very recent date, the prototypes of which are certainly not to be found in Vaniere.[2]

VANINI, a writer who has generally been distinguished by the title of Atheist, was born at Tourosano, in the kingdom of Naples, in 1585; and was the son of John Baptist Vanini, steward to Don Francis de Castro, duke of Tourosano, and viceroy of Naples. His Christian name was Lucilio: but it was customary with him to assume different names in different countries. In Gascony, he called himself Pompeio; in Holland, Julius Cæsar, which name he placed in the title-pages of his books; and, at Toulouse,

[1] Moreri.—Biog. Univ. art. Effen. [2] Moreri.—Dict. Hist.

when he was tried, he was called Lucilio. He had an early taste for literature, and his father sent him to Rome to study philosophy and divinity, and on his return to Naples, he continued his studies in philosophy, and applied himself some time to physic. Astronomy likewise employed him much, which insensibly threw him into the reveries of astrology: but he bestowed the principal part of his time upon divinity. The title of "Doctor in utroque Jure," which he assumes in the title-page of his dialogues, may indicate that he had applied himself to the civil and canon law; and from his writings, it certainly appears that he understood both. He finished his studies at Padua, where he resided some years, and procured himself to be ordained priest, and became a preacher, with what success is not known. His mind appears to have been perverted or confused by the reading of Aristotle, Averroes, Cardan, and Pomponatius, who became his favourite guides. His admiration of Aristotle was such, that he calls him "the god of philosophers, the dictator of human nature, and the sovereign pontiff of the sages." The system of Averroes, which is but a branch of that of Aristotle, was so highly approved of by him, that he recommended it to his scholars at their first entrance upon the study of philosophy. He styles Pomponatius his "divine master," and bestows great encomiums upon his works. He studied Cardan very much, and gives him the character of "a man of great sense, and not at all affected with superstition." It is supposed that he derived from these authors those infidel doctrines which he afterwards endeavoured to propagate. Father Mersene assures us, that Vanini, before he was executed at Toulouse, confessed to the parliament, that at Naples he had agreed with thirteen of his friends to travel throughout Europe, for the sake of propagating atheism, and that France had fallen to his share: but this is very improbable, as the president Gramond, who was upon the spot, says nothing of such a scheme in his account of Vanini's trial and execution. It is more probable, that his inclination to travelling, or perhaps the hopes of procuring an agreeable settlement, led him to the several places through which he passed; and that he spread his singular sentiments according as he had opportunity.

It has been remarked that we have very few dates in the biography of Vanini. We can only therefore say generally that, after he had commenced his travels, he went through

part of Germany and the Low Countries, to Geneva, and thence to Lyons; whence, having presumed to vent his irreligious notions, under the pretext of teaching philosophy, he was obliged to fly. He passed over into England, and in 1614 was at London, where he was imprisoned for nine and forty days, "well prepared," says he, with that air of devotion which runs through all his writings, "to receive the crown of martyrdom, which he longed for with all the ardour imaginable." Being set at liberty, he repassed the sea, and took the road to Italy. He first stopped at Genoa, and undertook to teach youth; but, it being discovered that he had infused pernicious notions into their minds, he was forced to abandon that city. He then returned to Lyons, where he endeavoured to gain the favour of the ecclesiastics by a pretended confutation of Cardan and other atheistical writers, in which he artfully contrived, by the weakness of his arguments, to give his opponents the advantage. This work was printed at Lyons, in 1615, 8vo, under the title of "Amphitheatrum æternæ Providentiæ Divino-Magicum, Christiano-Physicum, necnon Astrologo-Catholicum, adversus veteres Philosophos Atheos, Epicureos, Peripateticos, & Stoicos. Autore Julio Cæsare Vanino, Philosopho, Theologo, ac Juris utriusque Doctore;" dedicated to the count de Castro, the protector of his family and his benefactor; and it so far imposed on the licensers of books, as to receive their approbation. But Vanini being apprehensive that his artifice might be detected, went again into Italy; where being accused of reviving and propagating his former impieties, he returned to France, and became a monk in the convent of Guienne, and from this he is said to have been banished for immorality. He then retired to Paris, where he endeavoured to introduce himself to Robert Ubaldini, the pope's nuncio; and, in order to make his court to him and the clergy in general, undertook to write an apology for the council of Trent. He procured likewise several friends, and had access to the mareschal de Bassompierre, who made him his chaplain, and gave him a pension of two hundred crowns. Upon this account, he dedicated to him his "Dialogues," which were printed at Paris in 1616, 8vo, with this title, "Julii Cæsaris Vanini, Neapolitani, Theologi, Philosophi, & Juris utriusque Doctoris, de admirandis Naturæ Reginæ Deæque Mortalium arcanis, libri quatuor." This work likewise was printed with the king's privilege, and the ap-

probation of three learned doctors, either from carelessness or ignorance. In his "Amphitheatrum" he had taken some pains to disguise his irreligion; but in these "Dialogues," his sentiments are too obvious, and notwithstanding their having escaped the censors of the press, the faculty of the Sorbonne soon discovered their tendency, and condemned them to the flames. Finding himself now become generally obnoxious, and in consequence reduced to poverty, he is said to have written to the pope, that, "If he had not a good benefice soon bestowed upon him, he would in three months' time overturn the whole Christian religion;" but although it is not impossible that Vanini might have written such a letter for the amusement of his friends, it is scarcely credible that he should have sent it to Rome. Whatever may be in this, it is certain that he quitted Paris in 1617, and returned to Toulouse; where he soon infused his impious notions into the minds of his scholars, in the course of his lectures on physic, philosophy, and divinity. This being discovered, he was prosecuted, and condemned to be burnt to death, which sentence was executed Feb. 19, 1619. Gramond, president of the parliament of Toulouse, gives us the following account of his death. "About the same time, Feb. 1619, by order of the parliament of Toulouse, was condemned to death Lucilio Vanini, who was esteemed an arch-heretic with many persons, but whom I always looked upon as an atheist. This wretch pretended to be a physician, but in reality was no other than a seducer of youth. He laughed at every thing sacred: he abominated the incarnation of our Saviour, and denied the being of a God, ascribing all things to chance. He adored nature, as the cause of all beings: this was his principal error, whence all the rest were derived; and he had the boldness to teach it with great obstinacy at Toulouse. He gained many followers among the younger sort, whose foible it is to be taken with any thing that appears extraordinary and daring. Being cast into prison, he pretended at first to be a catholic; and by that means deferred his punishment. He was even just going to be set at liberty, for want of sufficient proofs against him, when Franconi, a man of birth and probity, deposed, that Vanini had, often, in his presence, denied the existence of God, and scoffed at the mysteries of the Christian religion. Vanini, being brought before the senate, and asked what his thoughts were concerning the

existence of a God? answered, that 'he adored with the church a God in three persons,' and that 'Nature evidently demonstrated the being of a deity:' and, seeing by chance a straw on the ground, he took it up, and stretching it forth, said to the judges, 'This straw obliges me to confess that there is a God;' and he proved afterwards very amply, that God was the author and creator of all things, nature being incapable of creating any thing. But all this he said through vanity or fear, rather than an inward conviction; and, as the proofs against him were convincing, he was by sentence of parliament condemned to die, after they had spent six months in preparing things for a hearing. I saw him in the dung-cart, continues Gramond, when he was carried to execution, making sport with a friar, who was allowed him in order to reclaim him from his obstinacy. Vanini refused the assistance of the friar, and insulted even our Saviour in these words, 'He sweated with weakness and fear in going to suffer death, and I die undaunted.' This profligate wretch had no reason to say that he died undaunted: I saw him entirely dejected, and making a very ill use of that philosophy of which he so much boasted. At the time when he was going to be executed he had a horrible and wild aspect; his mind was uneasy, and he discovered in all his expressions the utmost anxiety; though from time to time he cried out that he 'died like a philosopher.' Before the fire was applied to the wood-pile, he was ordered to put out his tongue, that it might be cut off; which he refused to do; nor could the executioner take hold of it but with pincers. There never was heard a more dreadful shriek than he then gave; it was like the bellowing of an ox. His body was consumed in the flames, and his ashes thrown into the air. I saw him in prison, and at his execution; and likewise knew him before he was arrested. He had always abandoned himself to the gratification of his passions, and lived in a very irregular manner. When his goods were seized there was found a great toad alive in a large crystal bottle full of water. Whereupon he was accused of witchcraft; but he answered, that that animal being burned, was a sure antidote against all mortal and pestilential diseases. While he was in prison he pretended to be a catholic, and went often to the sacrament; but, when he found there were no hopes of escaping, he threw off the mask, and died as he had lived."

Vanini has not been without his apologists, who have

considered him rather as a victim to bigotry and envy, than as a martyr to impiety and atheism. They even go so far as to maintain that neither his life nor his writings were so absurd or blasphemous as to entitle him to the character of a despiser of God and religion. The arguments of these apologists may be found in Buddeus's "Theses de Atheismo et Superstitione," in Arp's "Apologia pro Vanino," 1712, and in Heister's "Apologia pro medicis." The life of Vanini has been written several times; but that by M. Durand, entitled "La Vie et les Sentimens de Lucilio Vanini," and printed at Rotterdam, 1727, in 12mo, comprises every thing which has been said of him, but by no means justifies the zeal of his apologists. An English translation of Durand was published in 1730.[1]

VANLOO (JOHN BAPTIST), a portrait-painter, brother to Carlo Vanloo, was born at Aix, in Provence, about 1684. He distinguished himself eminently in historic and portrait painting, both which he studied at Rome, and became painter to the king of Sardinia, in whose service he realized a considerable fortune; but lost it all in the Mississippi, going to Paris in the year of that bubble. In 1737 he came to England with his son. His first works were the portraits of Cibber and Mac Swinney; the latter, whose long silver grey hairs were very picturesque, contributed much to give the new painter reputation, and he very soon bore away the chief business of London from every other painter, and introduced a better style than was then known. He died at Provence, whither he had retired for the benefit of the air, in April 1746. Louis Michael Vanloo, first painter to the king of Spain, and Charles Philip Vanloo, painter to the king of Prussia, were sons and pupils of the above-mentioned, and have with eclat supported the name.[2]

VANLOO (CHARLES), brother to the preceding, was born at Nice, Feb. 15, 1705. He went to Turin with his brother John in 1712, and thence to Rome in 1714. He learnt from his brother the first elements of design; and, by his constantly studying the antique, and the works of the greatest masters, he laid the foundation of his future fame. He came to Paris with his brother in 1719, and in 1723 gained the academy's first medal for design: in the

[1] Life, as above.—Gen. Dict.—Niceron, vol. XXVI.—Mosheim.
[2] Pilkington.—Walpole's Anecdotes.

year following he carried the first prize for painting; and departed again for Rome in 1727. He returned to Turin in 1732, where he painted many historical pieces with success for the king of Sardinia. The next year he married Signora Sommis, who was celebrated for singing and knowledge of music, but more celebrated for the private virtues of domestic life. In 1734 he returned to Paris, and the year following was received into the academy. In 1749 he was chosen for the direction of the royal eleves. In 1751 he was honoured with the order of St. Michael, and in 1762 named first painter to the king, and died in 1765. His principal performances are in the churches of Paris, and are much admired.[1]

VAN MANDER (CHARLES), another eminent artist, was born at Meulebeke, a small distance from Courtray, in 1548, and was successively the disciple of Lucas de Heere, at Ghent, and Peter Vlerick, at Courtray; but his principal knowledge in the art of painting was acquired at Rome, where he studied for three years. There he designed after the antiques, and the curious remains of Roman magnificence; the temples, baths, ruinous theatres, sepulchral monuments and their decorations, and, in short, every elegant and noble object that invited his attention. He also studied after nature in the environs of Rome, sketching every scene that pleased his imagination, or could afford him materials for future compositions in the landscape-style; and having practised to paint with equal freedom in fresco and in oil, he executed several historical works as well as landscapes, for the cardinals and nobility of Rome, with extraordinary approbation.

At his return to his own country he was received with unusual respect, and soon after painted the representation of the Terrestrial Paradise, which procured him great honour, and a picture of the Deluge, which was highly applauded for the composition and expression, as it described all the passions of grief, fear, terror, horror, and despair, with a sensible and affecting variety. In general he was esteemed a good painter of landscape; the choice in his trees was judicious, his figures were well designed, his colouring was agreeable, and his composition full of spirit; though, in the advanced part of his life he appeared to have somewhat of the mannerist. This artist distin-

[1] Pilkington.—Dict. Hist.

guished himself not only as a painter, but as a writer. He composed tragedies and comedies, which were acted with applause; and, what is very uncommon, he painted also the decorations of the theatre. At Haerlem he introduced an academy, to diffuse among his countrymen a taste for the Italian masters; and the world is indebted eminently to Van Mander for searching out, and transmitting to posterity, the characters and merits of so many memorable artists as are comprised in his "Lives of the Painters." He died in 1605, aged fifty-eight.[1]

VANNI (FRANCIS), an eminent painter, was born at Siena, in 1563, the son of a painter who was in no great reputation, and received his earliest instruction in the school of Archangelo Salimbeni; but when he was twelve years old he travelled to Bologna, and there studied for two years under the direction of Passerotti. Yet finding in himself an impatient desire to see the celebrated antiques, and the works of Raphael, he went to Rome, and placed himself with Giovanni da Vecchia. By the precepts of that master, his proficiency was extraordinary; so that his performances not only extorted applause from the ablest judges, but also excited the jealousy and envy of Giosepino, who was instructed in the same school. Having thus established his taste, he returned to his native city, where he studiously contemplated the paintings of Baroccio, and so highly admired them, that he preferred the style and manner of that master to all others, imitated him with success; and was generally esteemed to be no way inferior. Yet he profited afterwards by studying the compositions of Correggio. He was principally engaged in grand works for the churches and convents at Siena and at Rome. To the latter of those cities he was invited by pope Clement VIII. and, by order of that pontiff, he painted in the church of St. Peter an incomparable design, representing Simon the sorcerer reproached by St. Peter; for which performance he received the honour of knighthood. He undoubtedly had an excellent genius; his invention was fruitful and ready, his style of composition truly fine, and his design correct. His manner of colouring was bold, lively, and beautiful; his penciling tender and delicate; and the airs of his heads were remarkably graceful. The most capital works of Vanni are at Siena, Rome, Pisa, and

[1] Pilkington, by Fuseli.

Pistoia; among which are mentioned a Crucifixion, a Flight into Egypt, the Wise Men's offering to Christ, and the Marriage of St. Catherine, all of them esteemed admirable. He died in 1610, aged forty-seven.[1]

VAN SWIETEN (GERARD), one of the most celebrated physicians of the last century, and who attained the highest honours in his profession, was born at Leyden, May 7, 1700, of a very ancient family, which had furnished many distinguished characters for the state, the bar, and the army. He had the misfortune to lose his parents at a time when their affection would have been of most importance to him, and fell into the hands of tutors who took very little care of his property, and less of his edueation. This last, however, became early his own concern, and a thirst for knowledge led him to form a successful plan. After studying the classics at Leyden, he went in 1716 to Louvain, where, after a course of philosophy for two years, he was admitted into the first class, and his masters would have been glad to have detained him that he might become a farther ornament to their university; but he had by this time fixed his choice on medicine as a profession, and therefore returned to Leyden, where he placed himself under the illustrious Boerhaave. Van Swieten was not more happy in such a master than Boerhaave was in directing the studies of a pupil who soon promised to extend his favourite science. After seven years' study here, Van Swieten, in 1725, received his doctor's degree, and Boerhaave, notwithstanding the disparity of years and of fame, chose him for his friend, and discerned in him his future successor.

Van Swieten's course of study was such as laid a solid foundation for his future fame. He began by tracing the fundamental principles of the healing art to their origin in the writings of the most eminent authors of antiquity, and examined with historical precision the progress of improvement through every age, distinguishing what was conjectural and temporary from what was founded on the basis of experience, and permanent; and during this extensive course of reading, he was content to abstract himself from the pleasures of society, and even abridged himself of the necessary hours of sleep and refreshment, until his faithful preceptor admonished him against an excess which would

[1] Pilkington, by Fuseli.

injure his health, and disappoint him of the object he wished to attain. Such, however, was the progress he made, that at the age of twenty-five he was justly classed among the *Savans* of Europe.

After he had taken his doctor's degree he continued to attend Boerhaave's lectures for about twenty years, and having within this period been himself appointed a professor, his fame and talents brought a vast addition to the number of medical students at Leyden, who came from Germany, France, and England, to what was then the greatest and perhaps the only school of medicine in Europe. Celebrated as the school of Leyden was, however, from the joint labours of Boerhaave and Van Swieten, it was at last disgraced in the person of the latter. His growing reputation excited the envy of some of his contemporaries, who having nothing else to object, took the mean advantage of his being a Roman catholic, and insisting that the law should be put in force, obliged him to resign an office which he had filled with so much credit to the university. Van Swieten submitted to this treatment with dignified contempt, and being now more at leisure, began his great work, his Commentaries on Boerhaave's Aphorisms, the first volume of which was finished, and the second nearly so, when the empress Maria Theresa invited him to her court; and although he felt some reluctance at quitting the studious life he had hitherto led, he could not with propriety reject the offer, and accordingly arrived at Vienna in June 1745. Here he was appointed first physician to the court, with a handsome establishment, and some time after the dignity of baron was conferred upon him. How well he merited these honours, the favourable change effected by him in the state of medical science sufficiently proved. He was now in the prime of life, and perhaps few men in Europe were better qualified, by extent of knowledge, to lay the foundation for a school of medicine. He was not only thoroughly versed in every branch of medicine, in botany, anatomy, surgery, chemistry, &c. but was well acquainted with most of the European languages. He was a good Greek and Latin scholar, and wrote the latter with ease and elegance, and in his lectures was frequently happy in his quotations from the Greek and Latin classics. He was also well versed in all the branches of mathematics, and natural philosophy; and had paid no little attention to divinity, law, politics, and history. Such

attainments procured him the confidence of his sovereign, whom he easily prevailed upon to rebuild the university of Vienna in an elegant style, and with every accommodation for the pursuit of the different sciences. The botanical garden was enlarged, and the keeping of it given to M. Langier; and a clinical lecture was established in one of the principal hospitals by M. De Haen. It was in 1746 that Van Swieten first began to execute his plan for reforming the study of medicine in the university of Vienna, by giving lectures in the vestibule of the imperial library; and when his business as first physician increased, he called in the aid of able professors who understood his views; among whom were the celebrated Storck and Crantz. Having been appointed keeper of the imperial library, his first measure was to abolish a barbarous law that had long been in force, which prohibited any person from making notes or extracts from any of the books. Van Swieten, on the contrary, laid the whole open to the use of readers, and provided them with every accommodation, and ample permission to transcribe what they pleased. He also prevailed on the empress to increase the salaries of the professors of the university, and to provide for the education of young men of talents. He was himself a most liberal patron to such as stood in need of this aid, and employed his whole influence in their favour; and he lived to promote the interests of learning in general throughout the Austrian dominions to an extent hitherto unknown.

Amidst all his engagements he enjoyed good health until 1769, when he perceived symptoms of decay: it was not, however, until 1772 that his constitution visibly declined, and a mortification in one of his toes coming on proved fatal June 18th of that year, in the seventy-third year of his age. Such was the respect of his royal mistress, that she visited him several times during his illness, and saw him only a few hours before his death, when she shed tears at the near prospect of that event. He died at Schonbrun, and his corpse was brought to Vienna, and interred in the chapel of the Augustines, and a statue was placed in the university to his memory. Few persons indeed have received more honours. At the time of his death he bore the titles of commander of the royal order of St. Stephen, counsellor, first physician, royal librarian, president of the censors of books; vice-president of the Imperial and royal commission of studies; perpetual director of the faculty of

medicine; and a member of all the principal literary societies of Europe, and, among these, of our Royal Society, into which he was chosen in 1749. He married in 1729, and had two sons and two daughters. One of his sons, GEOFFREY Baron Van Swieten, died in March 1803; he was commander of the order of St. Stephen, and director of the Imperial library, and was, some years since, the Imperial envoy at the court of Berlin. He bequeathed his library (including a very considerable musical collection) to the university of Vienna.

The work, which amidst all the changes of medical theory, must ever preserve the memory of Van Swieten, was his "Commentaria in H. Boerhaave Aphorismos," 1743, &c. 5 vol. 4to. This has been often reprinted, and translated into French, German, and English. He wrote also "Description abregée des maladies qui regnent communement dans les armées," Vienna, 1759, 8vo.[1]

VANUCCI. See PERUGINO, and SARTO.

VANUDEN (LUCAS), an eminent landscape-painter, was born at Antwerp in 1595, and learned the art of painting from his father; but he derived his chief excellence from a diligent observation of nature. Every hour that was not employed at his easel was spent abroad in the fields, where he noticed, with curious exactness, the variety of appearances perpetually occurring from the dawn to the evening over the face of nature. He watched the different effects of light on different objects, nor suffered any incident to escape his observation. His pictures are agreeably pencilled, and the distant objects in particular delicately touched. So perfectly was his style of colouring suited to that of Rubens, that this great painter often had recourse to him in finishing the back-grounds of his pictures, particularly when they consisted of landscape. Strange engraved two of these, in which the figures are by Rubens. There are also several etchings by Vanuden, in a spirited and masterly style, and among them a set of landscapes, small plates, length-ways, inscribed "Lucas Vanuden pinx. inv. et fec." He died about 1663. He had a brother, Jacques Vanuden, also a painter, and in his manner, but far inferior to Lucas.[2]

[1] Eloy, Dict. Hist. de Medecine.—Brucker's Pinacotheca Viror. Illust., Decas X.

[2] Argenville, vol. III.—Pilkington.

VARCHI (Benedict), an Italian historian, poet, and critic, was born at Florence in 1502. His father, a lawyer, placed him with a master, who reported that he was not fit for literature, and advised him to breed the boy up to merchandise. He was accordingly sent to a counting-house, and there his masters discovered that he never was without a book, and minded nothing but reading. His father then, after examining him, found that he had been deceived by the school-master, and determined to give his son a learned education, and for that purpose sent him to Padua and Pisa. Unfortunately, however, he prescribed the study of the law, which Varchi relished as little as commerce; and although, out of filial respect, he went through the usual courses, he immediately, on his father's death, relinquished both the study and practice of the law, and determined to devote all his attention to polite literature. In this he acquired great reputation; but when Florence became distracted by civil commotions, he joined the party in opposition to the Medici family, and was banished. During his exile he resided at Venice, Padua, and Bologna, where his talents procured him many friends; and his works having diffused his reputation more widely, Cosmo de Medicis had the generosity to forgive the hostility he had shewn to his family, and, respecting him as a man of letters, recalled him home, and appointed him his historiographer. In this capacity he recommended him to write the history of the late revolutions in Florence. All this kindness, accompanied with a handsome pension, produced a great change in the mind of the republican Varchi, who became now the equally zealous advocate of monarchy. As soon as he had finished a part of it, he submitted it to the inspection of his patron, and some copies were taken of it. These being seen by some persons who suspected that he would make free with their characters, or the characters of their friends, they conspired to assassinate the apostate author, as they thought him; and having one night attacked him, left him weltering in his blood, but his wounds were not mortal; and although it is said he knew who the assassins were, he declined appearing against them. He was, however, so much affected by the affair, that he embraced the ecclesiastical profession, and obtained some preferment. He died at Florence in 1565. His history, which extends from 1527 to 1538, was not published until 1721, at Cologne, and reprinted at Leyden

1723; but both these places are wrong, as both editions were published in Italy. There is a recent edition, Milan, 1803, 5 vols. 8vo. The style, like that of all his works, is pure and elegant, though a little too much elaborated. The facts, of course, are strongly tinctured with an attachment to the house of Medici.

Varchi was a man of extensive literature, and particularly excelled in criticism, grammar, and the classics; nor was he unacquainted with philosophy, law, morals, and the fine arts. He published many orations, delivered in the Florentine academy, and wrote some poetry, greatly applauded in his time. But his chief merit lay in the elegance of his Italian style, which is still reckoned a model. His principal philological work is his "L'Ercolano," a dialogue on language, one object of which is to prove that the Italian ought to be called the Florentine language, an opinion which has been successfully opposed.[1]

VARENIUS (Bernard), a Dutch physician, is known in literary history as the author of a "System of Universal Geography," which was accounted an excellent and comprehensive work, and was written originally in Latin, and printed at Amsterdam in 1650. It was re-published at Cambridge in 1672, with great improvements, by sir Isaac Newton; and in 1712, on the recommendation of Dr. Bentley, by Dr. Jurin. It was afterwards translated into English by Dr. Shaw, and illustrated with additional notes and copper-plates, 2 vols. 8vo; and in this form has gone through several editions. We have besides a curious description of Japan and the kingdom of Siam, in Latin, by this author, printed at Cambridge, 1673, 8vo. Varenius died in 1660, but we have no particulars of his life.[2]

VARIGNON (Peter), a celebrated French mathematician and priest, was born at Caen in 1654. He was the son of an architect in middling circumstances, but had a college education, being intended for the church. Having accidentally met with a copy of Euclid's Elements, he was inclined to study it, and this led him to the works of Des Cartes, which confirmed his taste for geometry, and he even abridged himself of the necessaries of life to purchase books which treated on this science. What contributed to heighten this passion in him was, that he studied in private:

[1] Tiraboschi.—Niceron, vol. XXXVI.—Saxii Onomast.
[2] Dict. Hist.—Eloy, Dict. Hist. de Medecine.

for his relations observing that the books he studied were not such as were commonly used by others, strongly opposed his application to them; and as there was a necessity for his being an ecclesiastic, he continued his theological studies, yet not entirely sacrificing his favourite subject to them.

At this time the Abbé St. Pierre, who studied philosophy in the same college, became acquainted with him. A taste in common for rational subjects, whether physics or metaphysics, and continued disputations, formed the bonds of their friendship, and they became mutually serviceable to each other in their studies. The abbé, to enjoy Varignon's company with greater ease, lodged in the same house with him; and being in time more sensible of his merit, he resolved to give him a fortune, that he might fully pursue his inclination. Out of only 18 hundred livres a year, which he had himself, he conferred 300 of them upon Varignon; and when determined to go to Paris to study philosophy, he settled there in 1686, with M. Varignon, in the suburbs of St. Jacques. There each studied in his own way; the abbé applying himself to the study of men, manners, and the principles of government; whilst Varignon was wholly occupied with the mathematics. Fontenelle, who was their countryman, often went to see them, sometimes spending two or three days with them. They had also room for a couple of visitors, who came from the same province. "We joined together," says Fontenelle, "with the greatest pleasure. We were young, full of the first ardour for knowledge, strongly united, and, what we were not then perhaps disposed to think so great a happiness, little known. Varignon, who had a strong constitution, at least in his youth, spent whole days in study, without any amusement or recreation, except walking sometimes in fine weather. I have heard him say, that in studying after supper, as he usually did, he was often surprised to hear the clock strike two in the morning; and was much pleased that four hours rest were sufficient to refresh him. He did not leave his studies with that heaviness which they usually create; nor with that weariness that a long application might occasion. He left off gay and lively, filled with pleasure, and impatient to renew it. In speaking of mathematics, he would laugh so freely, that it seemed as if he had studied for diversion. No condition was so much to be envied as his; his life was a continual enjoyment, delighting in quietness."

In the solitary suburb of St. Jacques, he formed however a connection with many other learned men; as Du Hamel, Du Verney, De la Hire, &c. Du Verney often asked his assistance in those parts of anatomy connected with mechanics: they examined together the positions of the muscles, and their directions; hence Varignon learned a good deal of anatomy from Du Verney, which he repaid by the application of mathematical reasoning to that subject. At length, in 1687, Varignon made himself known to the public by a "Treatise on New Mechanics," dedicated to the Academy of Sciences. His thoughts on this subject were, in effect, quite new. He discovered truths, and laid open their sources. In this work, he demonstrated the necessity of an equilibrium, in such cases as it happens in, though the cause of it is not exactly known. This discovery Varignon made by the theory of compound motions, and his treatise was greatly admired by the mathematicians, and procured the author two considerable places, the one of geometrician in the Academy of Sciences, the other of professor of mathematics in the college of Mazarine, to which he was the first person raised.

As soon as the science of Infinitesimals appeared in the world, Varignon became one of its most early cultivators. When that sublime and beautiful method was attacked in the academy itself (for it could not escape the fate of all innovations) he became one of its most zealous defenders, and in its favour he put a violence upon his natural character, which abhorred all contention. He sometimes lamented, that this dispute had interrupted him in his inquiries into the Integral Calculation so far, that it would be difficult for him to resume his disquisition where he had left it off. He therefore sacrificed Infinitesimals to the Interest of Infinitesimals, and gave up the pleasure and glory of making a farther progress in them when called upon by duty to undertake their defence. All the printed volumes of the Academy bear witness to his application and industry. His works are never detached pieces, but complete theories of the laws of motion, central forces, and the resistance of mediums to motion. In these he makes such use of his rules, that nothing escapes him that has any connection with the subject he treats. In all his works he makes it his chief care to place every thing in the clearest light; he never consults his ease by declining to take the trouble of being methodical, a trouble much

greater than that of composition itself; nor does he endeavour to acquire a reputation for profoundness, by leaving a great deal to be guessed by the reader. He learned the history of mathematics, not merely out of curiosity, but because he was desirous of acquiring knowledge from every quarter. This historical knowledge is doubtless an ornament in a mathematician; but it is an ornament which is by no means without its utility.

Though Varignon's constitution did not seem easy to be impaired, assiduity and constant application brought upon him a severe disease in 1705. He was six months in danger, and three years in a languid state, which proceeded from his spirits being almost entirely exhausted. He said that sometimes when delirious with a fever, he thought himself in the midst of a forest, where all the leaves of the trees were covered with algebraical calculations. Condemned by his physicians, his friends, and himself, to lay aside all study, he could not, when alone in his chamber, avoid taking up a book of mathematics, which he hid as soon as he heard any person coming, and again resumed the attitude and behaviour of a sick man, which unfortunately he seldom had occasion to counterfeit.

In regard to his character, Fontenelle observes, that it was at this time that a writing of his appeared, in which he censured Dr. Wallis for having advanced that there are certain spaces more than infinite, which that great geometrician ascribes to hyperbolas. He maintained, on the contrary, that they were finite. The criticism was softened with all the politeness and respect imaginable; but a criticism it was, though he had written it only for himself. He let M. Carré see it, when he was in a state that rendered him indifferent about things of that kind; and that gentleman, influenced only by the interest of the sciences, caused it to be printed in the memoirs of the Academy of Sciences, unknown to the author, who thus made an attack against his inclination.

He recovered from his disease; but the remembrance of what he had suffered did not make him more prudent for the future. The whole impression of his "Project for a New System of Mechanics," having been sold off, he formed a design to publish a second edition of it, or rather a work entirely new, though upon the same plan, but more extended. It must be easy to perceive how much learning he must have acquired in the interval; but he often com-

plained, that he wanted time, though he was by no means disposed to lose any. Frequent visits, either of French or of foreigners, some of whom went to see him that they might have it to say that they had seen him, and others to consult him and improve by his conversation: works of mathematics, which the authority of some, or the friendship he had for others, engaged him to examine, and of which he thought himself obliged to give the most exact account; a literary correspondence with all the chief mathematicians of Europe; all these obstructed the book he had undertaken to write. Thus, says his biographer, a man acquires reputation by having a great deal of leisure time, and he loses this precious leisure as soon as he has acquired reputation. Add to this, that his best scholars, whether in the college of Mazarine or the Royal college (for he had a professor's chair in both), sometimes requested private lectures of him, which he could not refuse. He sighed for his two or three months of vacation, for that was all the leisure time he had in the year, and he could then retire into the country, where his time was entirely his own.

Notwithstanding his placid temper, in the latter part of his life he was involved in a dispute. An Italian monk, well versed in mathematics, attacked him upon the subject of tangents and the angle of contact in curves, such as they are conceived in the arithmetic of infinites; he answered by the last memoir he ever gave to the Academy, and the only one which turned upon a dispute.

In the last two years of his life he was attacked with an asthmatic complaint. This disorder increased every day, and all remedies were ineffectual. He did not, however, cease from any of his customary business; so that, after having finished his lecture at the college of Mazarine, on the 22d of December 1722, he died suddenly the following night. His character, says Fontenelle, was as simple as his superior understanding could require. He was not apt to be jealous of the fame of others: indeed he was at the head of the French mathematicians, and one of the best in Europe. It must be owned, however, that when a new idea was offered to him, he was too hasty to object, and it was frequently not easy to obtain from him a favourable attention.

His works that were published separately, were,

1. "Projet d'une Nouvelle Mechanique," Paris, 1687, 4to. 2. "Des Nouvelles conjectures sur la Pesanteur.

3. "Nouvelle Mechanique ou Statique," 1725, 2 vols. 4to. 4. "Un Traité du Mouvement et de la Mesure des Eaux Courantes, &c." 1725, 4to. 5. "Eclaircissement sur l'Analyse des Infiniment-petits," 4to. 6. "De Cahiers de Mathematiques, ou Elemens de Mathematiques," 1731. 7. "Une Demonstration de la possibilité de la presence réelle du Corps de Jesus Christ dans l'Euchariste," printed in a collection entitled "Pieces fugitives sur l'Eucharistie," published in 1730; an extraordinary thing for a mathematician to undertake to demonstrate; which he does, as may be expected, not mathematically but sophistically. His "Memoirs" in the volumes of the Academy of Sciences are extremely numerous, and extend through almost all the volumes down to the time of his death in 1722.[1]

VARILLAS (ANTHONY), a French writer, more known than esteemed for several historical works, was descended from a good family, and born at Gueret in 1624. After a liberal education, of which he made the proper advantage, he became a private tutor to some young persons of quality; and then went to Paris, where he was well received as a man of letters, and had access to the Dupuy's, whose house was the common rendezvous of the learned. He obtained afterwards a place in the kings' library, by his interest with Nicolas Colbert, who was made librarian after the death of James Dupuy in 1655. Mr. Colbert, afterwards minister of state, commissioned his brother Nicolas to find out a man capable of collating certain manuscripts. Varillas was recommended, and had the abbé of St. Real for his coadjutor; and handsome pensions were settled upon both. But whether Varillas was negligent and careless, or had not a turn for this employment, he did not give satisfaction, and was therefore dismissed from his employment in 1662; yet had his pension continued till 1670. He then retired from the royal library, and spent the remainder of his days in study, refusing, it is said, several advantageous offers. He lived frugally and with œconomy, and yet not through necessity, for his circumstances were easy. St. Come was the seat of his retirement; where he died June 9, 1696, aged seventy-two.

He wrote a great number of works, chiefly of the historical kind; and published, at different times and in distinct portions, a history of France, comprising a period of 176

[1] Niceron, vol. XI.—Fontenelle's Eloges.—Martin's Biog. Philos.—Hutton's Dictionary.

years under nine different reigns, beginning with Lewis XI. and ending with Henry III. He published also "Les Anecdotes de Florence, ou l'Histoire secrette de la Maison de Medicis, at the Hague," 1685, in 12mo; and, "Histoire des Révolutions arrivés en Europe en matiere de Religion," Paris, 1686, and often reprinted. Varillas had some advantages of style to recommend him as an historian; he had likewise a pleasing manner of relating and setting off facts; and his characters, though somewhat diffuse, are drawn with art, and for the most part appear curious and interesting. Add to this, that he abounds in anecdotes, and told Menage that, "of ten things which he knew, he had learned nine from conversation." He was also profuse in his professions of sincerity, and was thought to have penetrated into the inmost recesses of the cabinet, and drawn forth a great deal of secret history from the numerous and important manuscripts which he pretends in his prefaces to have been from time to time communicated to him. All this procured him a vast reputation at first: his books were read with eagerness: and such was the call for them, that the booksellers generally sent forth two editions, in different forms, at the same time. The public, however, were at length undeceived, and came to be convinced that the historical anecdotes, which Varillas put off for authentic facts, were wholly of his own invention, notwithstanding his affected citations of titles, instructions, letters, memoirs, and relations, all of them imaginary. As his design was to please rather than instruct his readers, he omitted nothing which he thought might conduce to this. Thus he characterised persons he knew little of, as if he had lived in the greatest familiarity with them; and gave particular reasons for all the steps they took, as if he had been privy to their councils. He advanced facts with the utmost confidence, which were scarcely probable: the air of politics, which runs through all his writings, is romantic; and every event, according to him, proceeded from premeditation and design. Such is the opinion which his own countrymen soon learned to give of his "History of France," and "Florentine Anecdotes:" but his "History of the Revolutions in matters of Religion which have happened in Europe," utterly ruined his reputation abroad, and exposed him to the criticisms of able men in each country; of Burnet and Dr. King, in England, Brunsmann in Denmark, Puffendorf and Seckendorf in Germany, who copi-

ously detected and exposed his falsehoods and misrepresentations concerning the state of religion in their respective countries, and totally destroyed the reputation of his works.[1]

VAROLI (Constantius), an able anatomist, was born at Bologna in 1542. He taught surgery in his native place, until pope Gregory XIII. soon after his elevation to the pontificate in 1572, invited him to Rome, aud appointed him his first physician. Here he lectured on anatomy, and acquired very great reputation, not only for his discoveries in that branch, but for his skill in lithotomy and other surgical operations; and he promised to have attained the highest rank in his profession, when a premature death deprived the world of his services. He died in 1575, at the age of thirty-two. The *Pons Varolii*, which still perpetuates his name, and his other discoveries in the œconomy of the brain and nerves, are contained in his "Anatomiæ, sive de resolutione corporis humani, libri quatuor," Padua, 1573, 8vo, and "De Nervis opticis Epistola," ibid.[2]

VARRO (Marcus Terentius), usually styled the most learned of all the Romans, was born in the year of Rome 638, or 28 B.C. His immense learning made him the admiration of his time; which yet was the most flourishing for arts and glory that Rome ever knew. He was an intimate friend of Cicero; and his friendship was confirmed and immortalized by a mutual dedication of their learned works to each other. Thus Cicero dedicated his "Academic Questions" to Varro; and Varro dedicated his "Treatise on the Latin tongue" to Cicero, who, in a letter in which he recommends him as questor to Brutus, assures the commander, that he would find him perfectly qualified for the post, and particularly insists upon his good sense, his indifference to pleasure, and his patient perseverance in business. To these virtues he added uncommon abilities, and large stores of knowledge, which qualified him for the highest offices of the state. He attached himself to the party of Pompey, and in the time of the triumvirate was proscribed with Cicero: and, though he escaped with his life, he suffered the loss of his library, and of his own writings; a loss which would be severely felt by one who had devoted a great part of his life to letters. Returning, at

[1] Niceron, vol. V.—Moreri.—Reflections upon Varillas, in Dr. King's Works, vol. I.

[2] Eloy, Dict. Hist. de Medecine.

length, to Rome, he spent his last years in literary leisure. He died in the 727th year of the city. His prose writings were exceedingly numerous, and treated of various topics in antiquities, chronology, geography, natural and civil history, philosophy, and criticism. He was, besides, a poet of some distinction, and wrote in almost every kind of verse. He is said to have been eighty when he wrote his three books "De Re Rustica," which are still extant. Five of his books "De Lingua Latina," which he addressed to Cicero, are also extant, and some fragments of his works, particularly of his "Menippean Satires," which are medleys of prose and verse. Scaliger has likewise collected some of his epigrams from among the "Catalecta Virgilii. The first edition of Varro "De Lingua Latina" is a quarto, without date or place, but supposed to be Rome, 1471. There is a second, at Venice, 1474, 4to, and a third at Rome, 1474, fol. His whole works, with the notes of Scaliger, Turnebus, &c. were printed by Henry Stephens, 1573, 8vo, reprinted 1581; but the former edition is in greatest request among the curious, on account of a note of Scaliger's, p. 212, of the second part, which was omitted in the subsequent editions. Varro "De Re Rustica" is inserted among the "Auctores de Re Rustica." The use which Virgil makes of this work in his Georgics entitles it to some respect; and it is amusing as giving us a notion of the agriculture of his time, and the method of laying out gardens, and providing the luxuries of the table, in which the Romans were particularly extravagant. It contains many absurdities, however, and many of those remarks and pieces of information which would now be thought a disgrace to the meanest writer on agriculture. The rev. T. Owen, of Queen's college, Oxford, and rector of Upper Scudamore, in Wiltshire, published a good translation of this work in 1800, 8vo.[1]

VARRO (ATACINUS), was born about ten years after the preceding, at a small town near Narbonne. Though infinitely below the Roman in learning, he was at least as good, if not a better poet; which perhaps has made Lilius Gyraldus, and other critics, confound them. He composed many works in verse; some fragments of which were collected, and published with those of other ancient poets at Lyons, 1603. His chief works were, "A poem on the war with

[1] Vossius de Poet. Lat.—Fabric. Bibl. Lat.—Brucker.—Saxii Onomast.

the Sequani, a people of Gaul;" and the "Astronomics," which went under the name of Planciades the Grammarian. But the "Argonautics," in four books, was what gained him the greatest reputation; and though indeed nothing but a translation of "Apollonius Rhodius," yet it has been liberally commended by Quintilian. Seneca also observes, that Virgil had so good an opinion of this author, that he sometimes inserted his verses into his works.[1]

VASARI (George), an artist, though better known as the biographer of his profession, was born at Arezzo, in 1512, and was taught the rudiments of drawing by his father, and the first principles of painting by William of Marseilles, a Frenchman, and a painter on glass; but being taken to Florence by cardinal da Cortona, he improved himself under Michael Angelo, Andrea del Sarto, and other eminent masters. By the cardinal he was introduced into the Medici family, but in 1527, when they were driven from Florence, he returned to his native city. Finding an epidemic disease prevailing there, he spent his time in the surrounding country, improving himself by painting subjects of devotion for the farmers. His father unfortunately died of the contagion, and left a young family unprovided for. Vasari, to contribute more effectually to their support, quitted the uncertain profession of a painter, and applied himself to the more lucrative trade of a goldsmith. In 1529, the civil war, which then existed at Florence, obliged the goldsmiths' company to remove to Pisa: and there, receiving commissions to paint some pictures both in oil and in fresco, he was induced to resume his former profession, and afterwards through life met with encouragement, that left him neither motive nor desire to change. The dukes of Florence and other distinguished persons were his liberal patrons, and he was constantly employed in works both profitable and honourable to himself.

In 1544, by the friendship of Paul Jovius, he was recommended to make designs and paint a hall for the cardinal Farnese, in Rome. While he was executing this work, he attended the cardinal's evening parties, which were frequented by men of genius. At one of these parties, Jovius, speaking of his own museum, arranged and embellished with inscriptions and portraits of illustrious men, said, "that it had always been his desire to add to it, and

[1] Gesner Bibl.—Vossius.—Moreri.

make his book of eulogiums more complete, by a treatise on the celebrated artists, from Cimabue down to his own time;" and enlarged upon the subject with much general information. The cardinal then turned to Vasari, and asked him "if he did not think that subject would make a fine work?" Vasari concurred with his eminence, but added, that "it would require the assistance of an artist to collate the materials, and arrange them in their proper order: for although Jovius displayed great knowledge in his observations, yet he had not been equally accurate in the arrangement of his facts." "You can then," replied the cardinal, "give him assistance, which will be doing an essential service to the arts." To pay a proper deference to so flattering an opinion, he collected such materials as he thought necessary to the plan then suggested: and the information he contributed was drawn up so much to Jovius's satisfaction, that he recommended him to enlarge upon it, and make a more complete work, alleging his own want of leisure and capacity to do justice to such an undertaking. Vasari, with reluctance, consented; and with his own industry, and some assistance from others, he fulfilled his task; and, in 1550, published his work in 2 vols. entitled "Vite de piu eccellenti Pittori, Scultori, e Architetti." In 1571 he reprinted it in 3 vols. 4to, with portraits cut in wood, and with the addition of his own life to the fifty-fifth year of his age. The subsequent editions are, that of Bottari, Rome, 1759—60, 3 vols. 4to, and those printed at Leghorn, 1767—72, 7 vols. 4to; at Sienna, 1791—98, 11 vols. 8vo. There is likewise one printed at Bologna in 1647, 3 vols. 4to, but not esteemed a good one.

Vasari died in 1574, and in 1588 his nephew published a work to commemorate and honour his uncle's abilities, entitled, "Ragionamenti del Sig. Cavaliere Georgio Vasari pittore ed architetto sopra le invenzioni de lui depinta in Fiorenza nel palazzo di Loro Altezze Serenissime, &c." It is not however to painting that Vasari is indebted for his present fame, but to his miscellaneous work; which, though crude and incorrect, affords the most ample source of our information concerning the painters of Italy before his time, or contemporary with himself. As an artist he had little originality, and the extravagances of genius mark the most predominant feature of his style.[1]

[1] Duppa's Life of Michel Angelo, Preface.—Tiraboschi.

VATABLUS, or GASTLEBLED, (Francis,) an eminent Hebrew scholar, was born at Gamache in Picardy, in the early part of the sixteenth century. In 1531 he was appointed regius professor of Hebrew in the university of Paris, one of the royal professorships at that time founded by Francis I. and in this office gained the highest reputation. Among his hearers were many learned Jews, who much admired his lectures, which were all delivered extempore, nor does he appear to have committed any of them to writing. Some of his scholars, however, having taken notes of his observations on the Old Testament, Robert Stephens made a collection of them, which he added to Leo Juda's version of the Bible, printed at Paris in 1545. Of their accuracy no doubts have been entertained, although Stephens probably might correct what he thought the errors of the transcribers. Yet as a protestant translation was joined to them, the doctors of divinity of the faculty of Paris condemned them, while those of Salamanca, with more liberality, caused Vatablus's Bible, for such it was called, to be reprinted in Spain with approbation. Stephens wrote a defence of it against the censures of the Parisian divines, who, Dupin allows, were at that time not sufficiently acquainted with the Hebrew language.

Vatablus was an excellent Greek scholar, and translated some parts of Aristotle's works. He also assisted Clement Marot in his poetical translation of the Psalms, by giving him a literal version from the Hebrew. He had the credit of being the restorer of the study of the Hebrew language in France, and taught many able scholars, particularly Brentius and Mercerus (see Mercier), who both succeeded him in his professorship. He died March 16, 1547.[1]

VATTEL, or WATTEL, (Emer de,) an eminent publicist, was the son of a clergyman of Neufchâtel, where he was born April 25, 1714. After completing his studies, he went to Berlin, where he became acquainted with some of the literati of that city, and thence to Dresden, and was introduced to the king of Poland and the elector of Saxony, who received him with great kindness, and some years after he was appointed privy-councillor to the elector. He was residing at Dresden in 1765 when his health began to decline, which obliged him to try the air of his native country; but this proved ineffectual, and he died at Neufchatel in

[1] Dupin.—Blount's Censura.—Saxii Onomast.

1767, in the fifty-third year of his age. He owed his literary reputation first to some publications, which, we believe, are not much known in this country, as a "Defence of Leibnitz's philosophy against M. de Crousaz," published in 1741, and dedicated to Frederick the Great, king of Prussia; and "Pieces diverses de morale et d'amusement," published at Paris in 1746. But he became known to all Europe by his "Droit des gens, ou Principes de la Loi Naturelle," published at Neufchatel in 1758, and translated into most European languages, and often reprinted. We have at least two editions of it in English, under the title of "The Law of Nations; or, principles of the Law of Nature: applied to the conduct and affairs of nations and sovereigns," 1760, 4to, and 1793, 8vo. What particularly recommended this work to the favour of the English, was their finding the opinions of their countrymen generally adopted, and England brought as a proof of a wise and happy constitution. The opinions of Milton and Harrington are frequently confirmed, while the maxims of Puffendorf and Grotius, who often adapted their opinions to the states in which they lived, are refuted with strength and perspicuity. In general Vattel takes Wolff, the celebrated Saxon philosopher, for his guide; but in many places he differs totally from him, and this produced a controversy between them. The points on which they differ may be seen in a publication by Vattel, which appeared in 1762, entitled "Questions sur le Droit Naturel: et Observations sur le Traité du Droit de la Nature de M. le Baron de Wolff." In the mean time Vattel's "Law of Nations" became more and more the favourite of men who study such subjects, and has for many years been quoted as a work of high authority, and as in many respects preferable to Grotius and Puffendorf, being more methodical, more comprehensive, and more simple than either.[1]

VAVASSOR, or VAVASSEUR, (Francis,) a Jesuit of France, eminently distinguished for his accomplishments in the belles-lettres, was born in 1605, at Paray, a small town in Charolois, in the diocese of Autun. He entered into the society of the Jesnits in 1621; and, after having finished the course of his studies, taught polite literature and rhetoric for seven years. Afterwards he was called to Paris, to explain the Holy Scriptures; which province he sustained

[1] Dict. Hist.

for six and thirty years, all the while cultivating poetry and classical literature, in which he particularly excelled. He died at Paris in Dec. 1681. He understood the Latin tongue very exactly, and also spoke it with the greatest purity and elegance. He was a man of good talents, great acuteness, solid and accurate judgment, and profound learning; so that he had all the qualities necessary to make him, what he was generally allowed to be, a very good critic.

His book "De Ludicra Dictione," printed in 1658, was written to oppose a bad taste, which then prevailed in France, when the works of Scarron and Dassouci were very popular; by shewing, that the Greeks and Romans knew nothing of the burlesque style, although Mons. le Clerc is of opinion, that something of it may be found in Aristophanes. He wrote this at the request of Balzac, who had a great dislike to this style; but Balzac died before it was published. As all the authors of antiquity, who have mixed any pleasantries or bon-mots in their writings, were necessarily to be examined in the course of this treatise, Vavassor had an opportunity of shewing very extensive reading. Another of his works, not approved much less than the former, is his book "De Epigrammate," printed in 1669, and reprinted with his "Epigrams" in 1672, 12mo; in which there are many new and just observations. It however laid the foundation of a dispute between him and Rapin; who, in his "Reflections on Aristotle's poesy," printed in 1674, after having said, that the epigram, of all the works in verse that antiquity has produced, is the least considerable, adds, "I find nothing considerable to say on those who have attempted any thing in this way among the moderns. It is one of the sorts of verse, in which a man has little success; for, it is a kind of a lucky hit if it proves well. An epigram is little worth unless it be admirable; and, it is so rare to make them admirable, that it is sufficient to have made one in a man's life. Maynard has succeeded the best in this way of all our French poets." A man jealous of his reputation, and naturally splenetic, which is said to have been Vavassor's character, must have been extremely hurt with this; and accordingly the year after, 1675, he published "Remarks upon the Reflections of Rapin," which had no name to them; and, for the sake of abusing him, pretended not to know, while every body else knew very well, who the author of those reflections was. Rapin complained loudly of this ill-treatment; and Vavassor's book, by way of re-

dress, was suppressed by order of the society. Vavassor's other treatises are chiefly theological. All his works were collected and printed at Amsterdam, 1709, in folio; with a prefatory discourse by Le Clerc.[1]

VAUBAN (SEBASTIAN LE PRESTRE, SEIGNEUR DE), marechal of France, commissioner-general of fortifications, and the greatest engineer which France has produced, was the son of Urban le Prestre, seigneur de Vauban, a descendant of an ancient and noble family of Nivernois. He was born May 1, 1633, and was in the army at the early age of seventeen, where his uncommon talents and genius for fortification soon became known, and were eminently displayed at the sieges of St. Menehould, 1652 and 1653, of Stenay 1654, and of several other places in the following years. He consequently rose to the highest military ranks by his merit and services: and was made governor of the citadel of Lisle in 1668, and commissioner-general of fortifications in 1678. He took Luxemburg in 1684, and, being appointed lieutenant-general in 1688, was present, the same year, at the siege and capture of Philipsburg, Manheim, and Frankendal, under the dauphin. This prince, as a reward for his services, gave him four pieces of cannon, which he was permitted to chuse from the arsenals of these three towns, and place in his castle at Bazoche; an honour afterwards granted to the famous marechal Saxe. M. de Vauban commanded on the coast of Flanders in 1689, and was made marechal of France, Jan. 14, 1703. His dignity was expensive to him, but the king would not permit him to serve as an inferior officer, though he offered it in a very handsome manner. He died at Paris, March 30, 1707, aged seventy-four. He was a man of high and independent spirit, of great humanity, and entirely devoted to the good of his country. As an engineer, he carried the art of fortifying, attacking, and defending towns, to a degree of perfection unknown before his time. He fortified above 300 ancient citadels, erected thirty-three new ones, and had the principal management and direction of fifty-three sieges, and was present at one hundred and forty engagements. But his countrymen tell us that it was unnecessary for him to exert his skill in defending a fort; for the enemies of France never attacked those in which he was stationed. His works are, a treatise entitled

[1] Le Clerc's preface.—Niceron, vol. XXVII.

"La Dixme Roïale," 1707, 4to and 12mo, which displays some patriotic principles, but the plan is considered as impracticable. A vast collection of MSS. in 12 vols. which he calls his "Oisivetés," contain his ideas, reflections, and projects, for the advantage of France. The three following works are also attributed to him, but whether he wrote them, or whether they have been compiled from his Memoirs, and adapted to his ideas, is uncertain: "Maniere de fortifier," 8vo and 12mo, printed also at Paris by Michalet, 8vo, under the title of "L'Ingénieur François." M. Hebert, professor of mathematics, and the abbé du Fay, have written notes on this treatise, which is esteemed, and is said to have been revised by the chevalier de Cambrai, and reprinted at Amsterdam, 1702 and 1727, 2 vols. 4to; 2. "Nouveau Traité de l'Attaque et de la Défense des Places, suivant le Systême de M. de Vauban, par M. Desprez de Saint Savin," 1736, 8vo, much esteemed; 3. "Essais sur la Fortification, par M. de Vauban," 1740, 12mo. As to the "Political Testament" ascribed to him, it was written by Peter le Pesant, sieur de Boïs Guillebert, lieutenant-general of the bailiwic of Rouen, who died 1714. M. de Vauban's second cousin, Anthony de Prestre, known by the name of Puy Vauban, was also a very eminent engineer. He died lieutenant-general of the king's forces, and governor of Bethune, April 10, 1731, aged seventy-seven.[1]

VAUGELAS (Claude Favre de), an elegant French writer, was born of an ancient family at Chamberry in 1585. His father Antoine Favre, or Antony Faber, was first president of the senate of Chamberry, and published several learned works upon law-subjects. (See Favre.) Vaugelas was sent to the court very young, and there spent his whole life. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans, whom he attended in all his retreats out of the kingdom, and was afterwards governor to the children of prince Thomas. He had a pension from the crown early settled on him; but it never was paid him till Cardinal Richelieu employed the French academy upon forming a dictionary of the language. On that occasion the academy represented to the cardinal, that the only way to have one well executed, was to commit the chief management of it to Vaugelas. His pension was then re-established and punctually paid. But, although

[1] Eloge, by Fontenelle.—Moreri.—Dict. Hist.

he had other advantages besides this, and a handsome patrimony from his father, and was not a man of luxury or extravagance, yet when he died in 1605, he did not leave enough to satisfy his creditors.

He was one of those who first corrected and refined the French language to an extraordinary degree of purity. He had cultivated it with peculiar care and attention from his infancy, and formed himself chiefly upon Coeffeteau, whose writings he held in such esteem, and, above all, his "Roman History," that he could hardly allow any phrases or expressions to be pure and genuine but what were to be found in that work: which made Balzac say pleasantly, that, "in the judgment of Vaugelas, salvation was no more to be had out of the Roman History than out of the Roman church." His principal talent was in prose: for though he wrote some verses in Italian that were admired, yet he could not succeed in his own language. His most important works are, 1. "Remarques sur la Langue Françoise, Paris, 1647," in 4to. Mr. de la Monnoye has observed of the preface to this excellent treatise, that it is a masterpiece of elegance and solidity. 2. "Quint.-Curce de la vie & des actions d'Alexandre le Grand, traduit du Latin, Paris, 1653," in 4to. Vaugelas spent thirty years in translating this author, perpetually altering and correcting it, as it was his principal object to make it a model of the purest style. Voiture, who was the intimate friend of Vaugelas, used to rally him on this fastidious nicety and long delay, and told him that it could never be finished; for that, while he was polishing one part, the language must needs undergo some revolution, and he would have all the rest to do over again: and he applied to him Martial's epigram upon the barber, who was so long in shaving one part of the face, that the beard in the mean time grew again upon the other. It is allowed, however, that the French language owes much to Vaugelas, and Voltaire says his translation of Quintus Curtius was the first good book written with purity; and that there are few of the expressions and terms that are yet become obsolete.[1]

VAUGHAN (HENRY), an English poet and translator, called the SILURIST, from being a native of that part of Wales whose ancient inhabitants were called Silures, was born, in 1621, at Newton St. Bridget, in Brecknockshire.

[1] Niceron, vol. XIX. art. Favre.—Dict. Hist.

After being educated at home under Matthew Herbert, an able grammar-master, he was entered of Jesus college, Oxford, in 1638, but after two years residence, he departed without taking a degree, his father wishing him to study law in London. On the breaking out of the rebellion he was sent for home, and followed, as Wood says, "the pleasant paths of poetry and philology," but afterwards studied and practised physic with reputation. He was, adds Wood, "esteemed by scholars an ingenious person, but proud and humorous." He died in April 1695, and was buried in the parish church of Llansenfreid near Brecknock. His poetical works are, 1. "Olor Iscanus, a collection of some select poems," Lond. 1650, 8vo. 2. "Silex scintillans, or the Bleeding Heart, sacred poems and private ejaculations," 1650, 1655, 12mo. 3. "The Mount of Olives: or, Solitary Devotions," 1652, 8vo. 4. "Thalia Rediviva," poems, which Wood says were ready for the press in 1673, but knows not whether they were printed. Mr. Ellis has given a few specimens from Vaughan's poetry, but without being able to applaud it much. He translated some parts of Plutarch's Morals, which were printed in a second edition of his "Olor Iscanus;" Anselm's "Blessed state of Man;" Guevara "On the praise and happiness of the Country Life;" the "Life of Paulinus bishop of Nola," and a few other articles mentioned by Wood.

Henry Vaughan had a twin-brother, THOMAS VAUGHAN, who styles himself in his strange writings, *Eugenius Philalethes*. He also came to Jesus college at the same time with his brother, but remained longer, and took one degree in arts, and was made fellow. He then entered into holy orders, and was made rector of St. Bridget, near Brecknock, a living conferred upon him by his kinsman, sir George Vaughan. But being interrupted in the quiet possession of this by the commotions of the times, he returned to Oxford, and distinguished himself for extravagant admiration of Cornelius Agrippa, and for many publications of the alchymical kind, replete with the grossest absurdities. Among these are his "Anthroposophia Theomagica," dedicated to his brethren the Rosicrucians, Lond. 1650, 8vo, and his "Anima magica abscondita." Dr. Henry More, on whom he had reflected, did him the honour to answer these publications in some "Observations" published the same year under the name of Alazonomastix Philalethes, and as he had made rather free with Vaughan,

according to the controversial spirit of the times, and called him a Momus, a mimic, an ape, a fool in a play, a jack-pudding, &c. Vaughan answered him in a work with a suitable title, "The Man-Mouse taken in a trap, and tortured to death for gnawing the margins of Eugenius Philalethes." More again replied, but was afterwards ashamed of the controversy, and suppressed it in the edition of his collected works. Wood mentions other works, on magic, by Vaughan, the titles of which we may be excused transcribing. He is said to have died in consequence of some experiment with mercury, Feb. 27, 1665-6, and was buried in Oldbury church, Oxfordshire, at the expence of his friend and fellow Rosicrucian, sir Robert Moray, or Murray, of whom we have given an account in vol. XXII.[1]

VAUGHAN (JOHN), lord chief justice of the common-pleas, was born in Cardiganshire, Sept. 14, 1608, and educated at Worcester school, whence he entered Christ Church, Oxford, in 1623, but left it without taking a degree, in 1626, and went to the Inner Temple for the study of the law. This, according to Wood, he neglected for some time, and was addicted to poetry and philosophy, until becoming acquainted with Selden, he was advised to apply more diligently to his profession. In this he soon made such a figure as to be returned to the parliament of 1640, as member for the town of Cardigan. It is said that he was in his heart an enemy to monarchy, but never engaged in open hostility to Charles I. On the contrary, when the rebellion broke out he retired to his own country, and lived there principally until the restoration. He was then elected knight of the shire of Cardigan, in the parliament which began in 1661, and was much noticed by Charles II. In 1668 his majesty conferred the honour of knighthood upon him, and on May 22 of that year he was sworn serjeant-at-law, and the day following, lord chief justice of the common-pleas. He died Dec. 10, 1674, and was buried in the Temple church, near the grave of his friend Selden, who had appointed him one of his executors, and whose friendship for him is recorded on sir John's monument.

Sir John Vaughan was not only versed in all the knowledge requisite to make a figure in his profession, but was also a very considerable master of the politer kinds of learn-

[1] Ath. Ox. vol. II.

ing; but his behaviour among the generality of his acquaintances was haughty, supercilious, and overbearing; hence he was much more admired than beloved. The worst charge laid to him is that of having joined the enemies of lord Clarendon, who was once his friend, and had made him overtures of preferment.

Sir John Vaughan's "Reports and Arguments in the Common Pleas, being all of them special cases, and many wherein he pronounced the resolution of the whole court of common pleas at the time he was chief justice there," are fully and ably taken, and were first printed in 1677, and secondly in 1706, by his son Edward Vaughan, esq. with references, to which is added a tract concerning process out of the courts at Westminster into Wales.[1]

VAUGHAN (WILLIAM), a Latin poet and moral writer, was the son of Walter Vaughan, of the Golden Grove, in Carmarthenshire, esq. and younger brother to sir John Vaughan, first earl of Carbery, and patron of bishop Jeremy Taylor. He was born at Golden Grove in 1577, and became a commoner of Jesus college, Oxford, in 1591, where he took his degrees in arts. The fruits of his scholastic attainments began to appear uncommonly early, as he was only in his fifteenth year when he prepared for printing an easy paraphrase of Persius in English and Latin; and his publications which appeared in 1597 and 1598 bespeak a prematurity of genius. After taking his degrees in arts, he applied to the study of the law, but before he proceeded in that faculty, set out on his travels, and at Vienna performed the necessary exercises for a doctor's degree, in which he was incorporated at Oxford in 1605. He afterwards appears to have meditated a settlement in Cambriol, Newfoundland, where he was living in 1628, but the time of his death is not mentioned. His Latin poems are, 1. the "Song of Solomon, and some of the Psalms," translated, Lond. 1597. 2. "Varia Poemata de Sphærarum ordine," 1589, 8vo. 3. "Poemata continent. Encom. Roberti Comitis Essex," 1598, 8vo. 4. "Cambrensium Caroleia," &c. a poem on the nuptials of Charles I. 1625 or 1630, 8vo. His English works are, "The Golden Grove, moralized in three books," 1608, 8vo, which seems to have suggested to bishop Taylor the title

[1] Ath. Ox. vol. II.—Granger.—Burnet's Own Times.—Bridgman's Legal Bibliography.

of one of his most popular works; and "The Golden Fleece," 1626, 4to: both works of the moral kind, and replete with observations on the manners of the times, and the principal personages. A particular account of both is given in the "Bibliographer," vol. II. by which it appears that Vaughan had translated a part of Boccalini's Advices from Parnassus, and had published "Circles called the Spirit of Detraction, conjured and convicted," and "Commentaries upon, and paraphrase of, Juvenal and Persius," all in early life.[1]

VAUQUELIN. See IVETAUX, and FRESNAYE.

VAUVILLIERS (John Francis), a French writer of considerable talents, was the son of John Vauvilliers, professor of rhetoric in the university of Paris, and of Greek in the royal college, who is known to the learned world by several Latin dissertations, particularly one "De præstantia Græcarum literarum," &c. He was born about 1736, and applied so diligently to his studies that he was able to assist his father in his rhetorical lectures. In 1767 he was appointed assistant to Vatry, the Greek professor in the royal college, and succeeding him, held that office for twenty years. On the commencement of the revolution he joined the revolutionists, and was for some time president of the first commune of Paris, and lieutenant to the mayor. In this office he had the care of furnishing Paris with provisions, which he performed with great skill and success; but finding the mob gaining the superiority, resigned his office, and not only refused to sit in the constituent assembly, to which he was called, but published an opinion on the constitution of the clergy, which was so much in hostility to the measures then pursuing, that he was obliged for a time to conceal himself. He survived the worst period of the revolution, however, and in 1797 was chosen a member of the council of 500, but having joined the party of Clichy, was sentenced to transportation. On this he disappeared again, and found a refuge in St. Petersburgh, where the emperor Paul appointed him a member of the academy of sciences. The climate, however, and the sufferings he had been subjected to at home, did not permit him a long enjoyment of his present tranquillity. He died at St. Petersburgh, July 23, 1800, in the sixty-fourth year of his age. He is characterised as a man of

[1] Ath. Ox. vol. I.—Bibliographer, vol. II.

great simplicity of manners, joined to a tolerant and enlightened piety, and a contempt of riches. All his property, when confiscated at Paris, did not produce more than 1800 livres, and in Russia he scarcely left enough to pay for his funeral.

Vauvilliers had been in early life one of the French philosophers, and participated in all the sentiments of that sect, but was recalled to a better way of thinking by an incident, which is thus related. "In 1786 he had a dream, in which he saw himself transported to the judgment-seat of God; the book of his life was opened to him, and he was so strongly reproached for his conduct and principles, that he was deeply impressed by it: he awoke in a violent perspiration; his hair turned white; all at once he withdrew from the world, lived for some time in retirement, and did not appear again till the beginning of the revolution: from this time religious sentiments took the place of philosophical principles in his mind, and he became as exemplary in his faith and in his conduct as he had before been unbelieving." This anecdote, his biographer informs us, he had a pleasure in repeating to his friends. His works are, 1. "Essai sur Pindare," 1772, 12mo, which, as far as it goes, is the best translation the French have of Pindar, but it is not complete. The notes are very valuable. 2. "Extraits de divers auteurs Grecs a l'usage de l'ecole militaire," 1788, 6 vols. 12mo. 3. "Lettres sur Horace," 12mo. 4. "Examen historique du government de Sparte," 1769. This procured him admission into the academy of inscriptions. Besides these he completed Caperronier's edition of Sophocles, published in 1781, and in it displays great diligence, research, and knowledge of the Greek language, although we are aware that this edition has not given universal satisfaction. He also assisted Brotier in his edition of Amyot's Plutarch.[1]

VAUX (THOMAS), LORD VAUX of HARWEDON, an English poet, was the eldest son of Nicholas, the first lord Vaux, and was born in 1510. In 1527 he was among the attendants in Wolsey's stately embassy, when that prelate went to treat of a peace between the emperor Charles V. and the kings of England and France; and in January 1530, he took his place in parliament as a baron. In 1532 he waited on the king in his splendid expedition to Calais

[1] Dict. Hist.—Biographie Moderne.

and Boulogne, a little before which time he is said to have had the custody of the persecuted queen Catherine. In the following year he was made a knight of the bath, at the coronation of Anne Boleyn. He appears to have held no public office but that of the captain of the island of Jersey, which he surrendered in 1536. He died early in the reign of Philip and Mary.

As a poet, he has long been deprived of his merit by his pieces having been attributed to his father, Nicholas lord Vaux, an error which Dr. Percy first detected, and the title of Thomas lord Vaux seems now indisputable*. The largest collection of his poetry is in the "Paradise of dainty Devises," lately reprinted in the "Bibliographer;" and Dr. Percy and Mr. Ellis have printed "The Assault of Cupid," and the "Dyttye, or sonet made by the lorde Vaus in time of the noble queene Marye, representinge the image of Deathe;" but the popular notion of lord Vaux's having composed this last on his death-bed, seems unfounded. From the prose prologue to Sackville's "Induction," in the "Mirror for Magistrates," it would seem that lord Vaux had undertaken to pen the history of king Edward's two sons cruelly murdered in the Tower of London; but what he performed of his undertaking does not appear. Lord Vaux, as a poet, is more distinguished by morality of sentiment than by imagery; yet even in the latter, his two celebrated poems of "The Assault of Cupid," and the "Aged Lover's renunciation of Love," are far from deficient; and the sweet and touching simplicity of the ideas, and the airy ease of the language, entitle them to high commendation.[1]

VAYER. See MOTHE.

VEGA (LOPEZ DE LA), or LOPE-FELIX DE VEGA CARPIO, a celebrated Spanish poet, was born at Madrid, Nov. 25, 1562. He informs us that his father was a poet, but what he was besides, or the time of his death, is not known. It appears that he was an orphan when at school, about thirteen or fourteen years old, and was then impelled by so restless a desire of seeing the world, that he resolved

* It must be remarked, however, that the late Mr. Ritson, as well as sir Egerton Brydges, intimate a suspicion that William, the eldest son of Thomas lord Vaux, might have been the writer of these poems. See Poetical Register for 1801, p. 195.

[1] Bibliographer, vols. I. and III.—Park's Royal and Noble Authors.—Ath. Ox. vol. I. new edit.—Warton's Hist. of Poetry.

to escape; and having concerted his project with a school-fellow, they actually put it in execution, but were soon brought back to Madrid. Before this time, according to his own account, he had not only written verses, but composed dramas in four acts, which, as he tells us, was then the custom. Upon his return to Madrid, however, he abandoned this mode of composition, and ingratiated himself with the bishop of Avila by several pastorals, and a comedy in three acts, called "La Pastoral de Jacinto," which is said to have formed an epoch in the annals of the theatre, and a prelude to the reform which Lope was destined to introduce.

He shortly after studied philosophy at Alcala, and ingratiated himself with the duke of Alva, at whose instance he wrote his "Arcadia," a mixture of prose and verse, romance and poetry, pastoral and heroic, the design of which was avowedly taken from Sannazarius, and which contains nearly as many deformities as beauties. Soon after this he left the duke of Alva's service, and married, but continued to cultivate his favourite studies, until, being involved in a duel, he wounded his antagonist so dangerously as to be obliged to leave Madrid, and his newly established family. He fixed upon Valencia as the place of his retreat, but returned to Madrid in a few years, when all apprehensions of evil consequences from his duel were allayed. He was probably soothing his imagination with prospects of domestic happiness, which his late absence had suspended, when he had the misfortune to lose his wife. The residence of Madrid, which he had so lately regarded as the summit of his wishes, now became insupportable; and scenes which had long been associated in his mind with ideas of present comfort and future reputation, served only to remind him of their loss. To fly from such painful recollections he hastily embarked on board the memorable Armada, which was then fitting out to invade England. The fate of this expedition is well known; and Lope, in addition to his share in the difficulties and dangers of the voyage, saw his brother, to whose society he had run for refuge in his late calamity, expire in his arms. During the voyage, however, his muse was not idle, for he composed the "Hermosura de Angelica," a poem, which professes to take up the story of that princess where Ariosto had dropped it. When he published this poem in 1602, he added another, the "Dragontea," an epic on

the death of sir Francis Drake, who is abused by every coarse epithet, as indeed was his royal mistress Elizabeth, whose tyranny, cruelty, and above all, her *heresy*, are the perpetual objects of Lope's poetical invective.

In 1590 he returned a second time to Madrid, and soon after married again. In 1598, on the canonization of St. Isidore, a native of Madrid, he entered the lists with several authors, and overpowered them all with the number if not with the merit of his performances. Prizes had been assigned for every style of poetry, but above one could not be obtained by the same person. Lope succeeded in the hymns; but his fertile muse, not content with producing a poem of ten cantos in short verse, as well as innumerable sonnets and romances, and two comedies on the subject, celebrated by an act of supererogation both the saint and the poetical competition of the day, in a volume of sprightly poems under the feigned name of Tomé de Burguillos. This success raised him, no doubt, in the estimation of the public, to whom he was already known by the number and excellence of his dramatic writings; and this was probably the most fortunate period of his life, and that in which he derived most satisfaction from his pursuits. About this time, however, we must fix the short date of his domestic comforts. Of three persons who formed his family, the son died at eight years, and was soon followed by his mother; the daughter alone survived our poet. He now resolved to seek consolation in the exercises of devotion; and, having been secretary to the Inquisition, he shortly after became a priest, and in 1609 an honorary member of the brotherhood of St. Francis.

Whatever the devotion of Lope, it did not break in upon his habits of composition, and as he had about this time acquired sufficient reputation to attract the envy of his fellow poets, he spared no exertions to maintain his post, and repel the criticisms of his enemies. Among these have been mentioned the formidable names of Gongora and Cervantes. Gongora had introduced an affected, bombast, and obscure style, which Lope first attacked in hints in his plays, and afterwards exposed its absurdities in a letter prefixed to an eclogue on the death of Donna Isabel de Urbino, in 1621, and this he performed with great candour. As to Lope's dispute with Cervantes, it is less distinctly narrated, and seems in some measure problematical. Whatever it was, posterity has long decided

between them. "Cervantes," says lord Holland, "who was actually starving in the same street where Lope was living in splendour and prosperity, has been for near two centuries, the delight and admiration of every nation in Europe; and Lope, notwithstanding the late edition of his works in 22 vols. is to a great degree neglected in his own."

Before the death of Cervantes, the admiration of Lope was become a species of worship in Spain, and it was hardly prudent in any author to withhold incense from his shrine, much less to interrupt the devotion of his adherents. Nor was he himself entirely exempt from the irritability which frequently attends poets: he often speaks with peevishness of his detractors, and answers their criticisms, sometimes in a querulous, and sometimes in an insolent tone. He even complains of neglect, obscurity, and poverty, although he was laden with honours and pensions, courted by the great, and followed by the crowd.

He seldom passed a year without giving some poem to the press; and scarcely a month, or even a week, without producing some play upon the stage. His "Pastores de Belen," a work in prose and verse on the Nativity, had confirmed his superiority in pastoral poems; and rhymes, hymns, and poems without number on sacred subjects, had evinced his zeal in the profession he embraced. Philip IV. the great patron of the Spanish theatre, to which he afterwards is said to have contributed compositions of his own, at the æra of his accession, found Lope in full possession of the stage, and in the exercise of unlimited authority over the authors, comedians, and audience. New honours and benefices were immediately heaped on our poet, and in all probability he wrote occasionally plays for the royal palace. He published about the same time "Los Triumphos de la Fé;" "Los Fortunas de Diana;" three novels in prose (unsuccessful imitations of Cervantes); "Circe," an heroic poem, dedicated to the count duke of Olivarez; and "Philomena," a singular, but tiresome allegory, in the second book of which he vindicates himself in the person of the nightingale from the accusation of his critics, who are there represented by the thrush.

Such was his reputation that he began to distrust the sincerity of the public, and seems to have suspected that there was more fashion than real opinion in the extravagance of their applause. This engaged him in a dangerous experiment, the publication of a poem without his name.

But whether the number of his productions had gradually formed the public taste to his own standard of excellence, or that his fertile and irregular genius was singularly adapted to the times, the result of this trial confirmed the former judgment of the public; and his "Soliloquies to God," though printed under a feigned name, attracted as much notice, and secured as many admirers, as any of his former productions. Emboldened probably by this success, he dedicated his "Corona Tragica," a poem on the queen of Scots, to pope Urban VIII, who had himself composed an epigram on the subject. Upon this occasion he received from that pontiff a letter written in his own hand, and the degree of doctor of theology. Such a flattering tribute of admiration sanctioned the reverence in which his name was held in Spain, and spread his fame through every catholic country. The cardinal Barberini followed him with veneration in the streets; the king would stop to gaze at such a prodigy; the people crowded round him wherever he appeared; the learned and the studious thronged to Madrid from every part of Spain to see this phœnix of their country, this "monster of literature;" and even Italians, no extravagant admirers in general of poetry that is not their own, made pilgrimages from their country for the sole purpose of conversing with Lope. So associated was the idea of excellence with his name, that it grew in common conversation to signify any thing perfect in its kind; and a Lope diamond, a Lope day, or a Lope woman, became fashionable and familiar modes of expressing their good qualities.

Lope's poetry was as advantageous to his fortune as to his fame; the king enriched him with pensions and chaplaincies; the pope honoured him with dignities and preferments; and every nobleman at court aspired to the character of his Mæcenas, by conferring upon him frequent and valuable presents. His annual income was not less than 1500 ducats, exclusive of the price of his plays, which Cervantes insinuates that he was never inclined to forego, and Montalvan, one of his biographers, estimates at 80,000. He received in presents from individuals as much as 10,500 more. His application of these sums partook of the spirit of the nation from which he drew them. Improvident and indiscriminate charity ran away with these gains, immense as they were, and rendered his life unprofitable to his friends, and uncomfortable to himself.

He continued to publish plays and poems, and to receive every remuneration that adulation and generosity could bestow, till 1635, when religious thoughts had rendered him so hypochondriac, that he could hardly be considered as in full possession of his understanding. On the 22d of August, which was Friday, he felt himself more than usually oppressed in spirits, and weak with age; but he was so much more anxious about the health of his soul than of his body, that he would not avail himself of the privilege to which his infirmities entitled him of eating meat; and even resumed the superstitious flagellation, to which he had accustomed himself, with more than usual severity. This discipline is supposed to have hastened his death. He became ill on that night, and having passed the necessary ceremonies with excessive devotion, he expired on Monday, Aug. 26, 1635, in the seventy-third year of his age.

The sensation produced by his death was, if possible, more astonishing than the reverence in which he was held while living. The splendour of his funeral, which was conducted at the charge of the most munificent of his patrons, the duke of Sesa, the number and language of the sermons on that occasion, the competition of poets of all countries in celebrating his genius and lamenting his loss, are unparalleled in the annals of poetry, and perhaps scarcely equalled in those of royalty itself. The ceremonies attending his interment continued for nine days. His biographers, however, have been less careful to convey a just idea of this extraordinary man to posterity, and there is little in them that can throw any light upon his character as a man, or his history as an author. His intimate friend Montalvan praises him in general as a person of a mild and amiable disposition, of very temperate habits, of great erudition, singular charity, and extreme good breeding. His temper, he adds, was never ruffled but with those who took snuff before company; with the grey who dyed their locks; with men who, born of women, spoke ill of the sex; with priests who believed in gypsies; and with persons who, without intentions of marriage, asked others their age. These antipathies, which are rather quaint sallies of wit, than traits of character, are the only peculiarities which his intimate friend has thought proper to communicate. We have already noticed his unreasonable complaints of ill-usage, neglect, and even poverty, which appear to have constituted the greatest blemish in his character.

As an author, he is most known, as indeed he is most wonderful, for the prodigious number of his writings. Twenty-one million three hundred thousand of his lines are said to be actually printed; and no less than eighteen hundred plays of his composition to have been acted on the stage. Lord Holland has calculated that according to these accounts, allowing him to begin his compositions at the age of thirteen, we must believe that upon an average he wrote more than nine hundred lines a day; a fertility of imagination, and a celerity of pen, which, when we consider the occupations of his life as a soldier, a secretary, a master of a family, and a priest; his acquirements in Latin, Italian, and Portuguese; and his reputation for erudition, become not only improbable, but absolutely, and, one may almost say, physically impossible. Yet although there does not now exist the fourth part of the works which he and his admirers mention, enough remains to render him one of the most voluminous authors that ever put pen to paper. Such was his facility, that he informs us himself, that more than an hundred times he composed a play and produced it on the stage in twenty-four hours. To this evidence we may add this of Montalvan, that he wrote a comedy in two days, which it would not be very easy for the most expeditious amanuensis to copy out in the time. At Toledo he wrote fifteen acts in fifteen days, which, Montalvan adds, make five comedies. He also asserts that Lope wrote 1800 plays and 400 *autos sacramentales*, a species of dramatic composition resembling our old mysteries. That in all this there must be some exaggeration, cannot be doubted.

But whatever may have been the original number of Lope's productions, enough yet remain to render an examination of them all nearly impossible*. The merit, independent of those intended for representation, consists chiefly in smoothness of versification and purity of language, and in facility rather than strength of imagination. His invention is chiefly shown in his dramas, which, whatever their individual merit, formed upon the whole the school which has produced the greatest dramatic writers of the continent. On this subject we may refer to lord Hol-

* Lope's miscellaneous prose and verse are contained in 22 vols. 4to, printed at Madrid, 1776—79; and his dramatic works, in 25 vols. 4to, printed at Madrid, Valladolid, &c. 1609—1647, but it is very difficult to procure this collection complete.

land's elegant and interesting narrative, who observes in the conclusion that "it seems but an act of justice to pay some honour to the memory of men whose labours have promoted literature, and enabled others to eclipse their reputation. Such was Lope de Vega; once the pride and glory of Spaniards, who in their literary, as in their political achievements, have, by a singular fatality, discovered regions, and opened mines, to benefit their neighbours and their rivals, and to enrich every nation of Europe, but their own."[1]

VEGETIUS (Flavius Renatus), an ancient Latin writer, lived in the fourth century, under the reign of Valentinian, to whom he dedicates a work, entitled "Epitome institutorum rei militaris." This is a compilation from many authors: yet the subject is treated with much method and exactness, and the Latinity, all things considered, exceedingly pure. Of the author little is known; he probably was a military man, and has the title of *Comes.* His work was first published without date or place, supposed at Utrecht, about 1473. The best editions since, are that of Schwebelius, 1767, 4to; of Valart, Paris, 1762; and of Strasburgh, 1806, 8vo. It was also published, with other writers upon "Tactics," Frontinus, Ælian, and Æneas, at Leyden, 1644, in 12mo; and afterwards "Vesaliæ Clivorum," 1670, 8vo. There are also extant, under Vegetius's name, if indeed the same Vegetius, of which Fabricius doubts, "Artis Veterinariæ sive Mulomedicinæ libri quatuor," Basil, 1524, 4to; and afterwards, 1574, 4to.[2]

VEGIO (Maffei), or Mapheus Vegius, a Latin poet of the fifteenth century, was born at Lodi in 1406. He studied law, in compliance with his father, but had a stronger predilection for poetry. He made, however, such proficiency as to be successively chosen professor of both in the university of Pavia. He went afterwards to Rome, and was secretary of the briefs under the popes Eugenius IV. Nicholas V. and Pius II. and died there in 1458. He wrote a great many works in prose, as "Dialogues de miseria et felicitate," "Disputatio inter solem, terram et aurum," and others of the ascetic kind, all inserted in the Library of the fathers. Dupin and other writers of the Romish church, bestow the highest commendations on one of

[1] Some Account of the Life and Writings of Lope Felix de Vega Carpio, by the right hon. Henry Richard lord Holland, 1806, 8vo.

[2] Fabricii, Bibl. Lat.—Saxii Onomast.

his treatises "De educatione liberorum," in which he borrows much from St. Augustine. Such was his enthusiasm for this saint, that he built a chapel in his church at Rome on the right hand of the great altar, and having caused the bones of St. Augustine, and of St. Monica his mother, to be placed in a very fine shrine, he removed them from Ostia to that chapel. He wrote a poem on the death of Astyanax, four books on the expedition of the Argonauts, four on the life of St. Antony, and other poems, in which there is more of copiousness than force, and more of ease than elegance. But his supplement to Virgil is his most remarkable effort. Fancying that the Æneid was imperfect, and wanted a *denouement*, he wrote a thirteenth book, which has been printed in some editions of Virgil, and even translated into Italian and French. In English we have likewise a translation, published in 1758, but it is of the burlesque kind, in imitation of Cotton.[1]

VEIL. See VIEL.

VEISSIERE. See CROZE.

VELASQUEZ (DON DIEGO VELASQUEZ DE SILVA), an eminent Spanish history and portrait-painter, was born at Seville in 1594, and was at first the pupil of Francis Herrera, and afterwards of Pacheco, in whose school his progress was remarkable, and he soon gave manifest proofs of his abilities. He studied diligently after nature, and painted birds, beasts, fishes, and landscapes, as they occurred, and designed them with such truth and exactness, that his performances rose into high esteem. His most favourite subjects, at first, were taverns, kitchens, conversations, and persons feasting; and those he executed with a bold pencil, and uncommon tints of colour, in a style peculiar to himself. But at length the sight of some pictures of the Italian masters inspired Velasquez with nobler ideas; and being particularly charmed with the colouring of Caravaggio, he made him his model, and his success in that style answered his most sanguine expectations.

Having spent five years under Pacheco, he went to Madrid, where he received great encouragement, and had an opportunity of improving himself still more by viewing the paintings in that city. There also he procured the patronage of the duke d'Olivarez, favourite of Philip IV.; and the portrait which he painted of that grandee obtained him

[1] Tiraboschi.—Gen. Dict.—Niceron, vol. XXVI.

the royal favour, in consequence of which he was appointed principal painter to the king of Spain, with an honourable pension, and an apartment in the palace. While in that station, Rubens arrived in Spain; and having visited Velasquez, and considered his works, recommended it to him to spend some time in Italy. Velasquez, convinced of the sincerity and probity of Rubens, as well as of his judgment, followed his advice, and travelled to Venice and Rome: at the former he copied the works of Titian, Tintoretto, and P. Veronese; and at the latter studied the works of Raphael, Buonaroti, and the Caracci's; by which means he acquired such an improvement of taste, correctness, composition, and colouring, as placed him at the head of his profession.

At his return to Spain, he was received with every mark of esteem by the king, and applause by the public; and having finished a noble design of the Crucifixion for the convent of St. Placidia, the whole court had an incontestable evidence of his merit, and the improvement he had obtained, by studying the finest productions of art and genius in Italy. As the king had determined to procure the best collection possible of antique statues, and the works of the greatest masters of Italy, he commissioned Velasquez to purchase the most curious, and also to copy such celebrated paintings as he found unpurchaseable. During that progress, he painted the portrait of Innocent X. and most of the cardinals and princes at Rome; and was treated with the utmost distinction and honour, as long as he continued in that city. He had the happiness to enrich his own country with many admirable curiosities of ancient and modern artists; and adorned it also with a number of his own works, in portrait and history. The compositions of Velasquez were remarkable for strong expression, a freedom of pencil, a spirited touch, and an admirable tone of colour. The most capital performance of this eminent master, is the historical representation of the expulsion of the Moors by Philip III., which is in the grand saloon at Madrid. Velasquez died at Madrid in 1600, and was interred with great magnificence.[1]

VELEZ (Lewis Velez de Guevara), a Spanish comic poet and satirist, was born at Icija, in Andalusia, and

[1] Argenville, vol. II.—Pilkington.—But a longer account in Cumberland's Anecdotes of Painters in Spain.

recommended himself at the court of Philip IV. by his humour and pleasantries, so as to obtain the title of the Spanish Scarron. He is said to have possessed in the highest degree the talent of ridicule. He was the author of several comedies, which were printed at different places in Spain; and of an humorous piece entitled "El diabolo cojuelo, novella de la otra vida," printed at Madrid in 1641. This Le Sage afterwards imitated in French, and his work has been often printed in English under the title of the "Devil on Two Sticks," but Le Sage is thought to have very much improved on his original. Velez died at Madrid in 1646.[1]

VELLEIUS. See PATERCULUS.

VELLI (PAUL FRANCIS), a French historian, was born near Fismes, in Champagne, in 1711. He entered the Jesuits' order, but quitted it at the end of eleven years, was tutor to M. Goguet, counsellor to the parliament, and having finished that gentleman's education, devoted himself wholly to the study of French history. He died suddenly at Paris, September 4, 1759, aged about forty-eight, leaving a "History of France," written in a simple and correct style, and with great candour. Six only, however, of the eight volumes were published by him; the seventh, which he had entirely finished, and the eighth, which was nearly completed at the time of his death, have been published since by M. Villaret, who continued the history to vol. XII. But the complete edition, with Garnier's continuation, amounts to 15 vols. 4to, 1770—1789. M. Velli also left a French translation of Dr. Swift's "History of John Bull."[2]

VELSERUS (MARCUS), a learned civilian, and celebrated writer of Germany, was descended of an ancient and wealthy family, and born at Augsburg, June 20, 1558. He was educated with great care; and, as he discovered a love for polite literature, was sent very young to Rome, where he was a pupil of Antony Muretus, in 1575. He joined to the study of antiquity that of the Italian tongue, and wrote it with great elegance. Upon his return to his own country he applied himself to the bar in 1589; obtained the dignity of a senator in 1592; was advanced to be a member of the little council in 1594; and was elected prætor in 1600. He discharged all these offices with great repu-

[1] Antonio Bibl. Hisp. [2] Dict. Hist.

tation, and was the ornament of his country. He loved and patronized learning and learned men; and never any person had more friends in the republic of letters. He furnished assistance to several authors; and particularly contributed to the great collection of inscriptions published by Gruter. He gave the security of a thousand florins, in order to procure to Rittershusius a manuscript of the epistles of Isodorus Pelusiota, which was in the library of the duke of Bavaria, and could not be had without such security; and, what made this act of generosity the greater, he did it without Rittershusius's knowledge. He was also the author of several works of reputation himself. His first essay, according to Melchior Adam, was a work which he published at Venice in 1594, thus entitled: "Rerum Augustanarum Vindelicarum Libri Octo, quibus a prima Rhætorum ac Vindelicorum origine ad annum usque 552 a Nato Christo nobilissimæ gentis Historia et Antiquitates traduntur; ac antiqua monumenta, tam quæ Augustæ, quam quæ in agro Augustano, quin et quæ alibi extant ad res Augustanas spectantia ære incisa et notis illustrata exhibentur." In 1602 he published, at Augsburg, "Rerum Boicarum libri quinque, Historiam a gentis origine ad Carolum Magnum complexi," containing the history of Bavaria from the year 600, when Sigoves led the Boii from Gaul to Germany, to the year 788, when Charlemagne dethroned the last Bavarian duke Tassilo II. and confined him in a cloister. Velser intended to continue this work, which is reckoned his best, and had already collected materials for it, and nearly composed two additional books, but was prevented by death from finishing his task; and the two books were a long time supposed to be lost. One of these, however, was discovered in 1778, by M. de Lippert, in the university library at Ingolstadt, and published at Augsburgh in that year. Velser published, at different times, the lives of several martyrs at Augsburg. His works were collected and reprinted at Nuremburg 1682, in folio, under the inspection and care of Arnoldus, professor there, who wrote "Prolegomena," in which he informs us of many particulars concerning him. As Velserus held a great correspondence with the learned of Italy, and several other countries, many of his Latin and Italian letters were collected and inserted in this edition. He passed for the author of a celebrated piece called Squittinio della liberta Veneta," which was published in 1612. Gassendi having

observed that several ascribed this book to Peiresc, adds, that they were deceived; and that it was probably written by the illustrious Velserus, as he calls him. Velserus's genius, liberality of mind, his fine taste, and his classical diction, enabled him to communicate his historical acquisitions to the public with success and applause. He died June 13, 1614, and left no issue by his marriage. He was one of those who never would suffer his picture to be drawn; yet it was done without his knowledge, as Gassendi informs us in his life of Peiresc.[1]

VENANTIUS, or VENANTIUS HONORIUS CLEMENTIANUS FORTUNATUS, a Christian poet of the sixth century, was a native of Italy, and studied at Ravenna. He applied himself to grammar, rhetoric, poetry, and jurisprudence, but was most attached to rhetoric and poetry, and was honoured by Hilduinus, the abbot of St. Denis, with the title of *Scholasticissimus*. It sems uncertain what was the cause of his leaving Italy for France, but the step was peculiarly fortunate for him, as his poetical genius procured him the most honourable reception. Princes, bishops, and persons of the highest ranks, became eager to confer on him marks of their esteem. He arrived in France during the reign of Sigebert, king of Austrasia, who received him with great respect. This being about the time of the king's marriage with Brunehaut, in the year 566, Venantius composed an epithalamium, in which he celebrated the graces and perfections of the new queen. It is also said, that he gave the king lectures on politics. The following year he went to Tours to perform a vow to St. Martin, whose image had cured him of a complaint in his eyes. He then went to Poictiers, and was invited by St. Radegonda, the foundress of a monastery there, to reside in the capacity of her secretary; and afterwards, when he became a priest, she appointed him her chaplain and almoner. He resided here for some years, employing his time in study and writing, and edifying the church as much by his example as by his works. He was much esteemed by Gregory of Tours and other prelates, and was at last himself raised to be bishop of Poictiers, which dignity, it is said, he did not long enjoy. He died about the commencement of the seventh century, some say in the year 609. His works consist of eleven books of poetry, mostly of the elegiac kind, and ge-

1 Niceron, vol. XXIV.—Gen. Dict.—Blount's Censura.—Saxii Onomast.

nerally short: hymns adapted to the services of the church: epitaphs, letters to several bishops, and some to Gregory of Tours: courtly verses addressed to queen Radegonda, and her sister Agnes, usually sent with presents of flowers, fruit, &c. four books of the "Life of St. Martin," in heroic verse: several lives of the saints. Editions of his works were published at Cagliari in 1573, 1574, and 1584, and at Cologne in 1600: but all these are said to be incomplete and incorrect, yet they shew the respect paid to him as the best Latin poet of his time. In 1603 Christopher Brower, a German Jesuit, produced a very correct edition, with notes, printed at Fulda, and reprinted at Mentz, in 1617, 4to; but this contains only his poems. His other works are in the "Bibliotheca Patrum," of Lyons, 1677. The most complete edition is that of Rome, published under the title of "Venantii opera omnia quæ extant, post Browerianam editionem nunc recens novis additamentis aucta, not. et scholiis illustr. opera Mich-Ange Luchi," 1786—87, 2 vols. 4to.[1]

VENERONI (JOHN), who has the credit of promoting Italian literature in the last century, particularly in France, was a native of Verdun. His name was *Vigneron*, but as he had made the Italian language his study, and wished to acquire reputation at Paris as a teacher, he Italianized his name, and gave out that he was a native of Florence. He published an Italian Grammar and Dictionary; both of which have been repeatedly printed in France and England, but with modern improvements. He published also Translations of Bentivoglio's and Loredano's letters, the Italian on one side. His grammar, it is said, was not written by him, but by the famous Roselli, whose adventures have been printed as a romance. This latter, passing through France, dined with Veneroni, who finding that he reasoned very justly upon the Italian language, engaged him to compose a grammar, for which he gave him a hundred franks. Veneroni only made some additions according to his taste, and published the book under his own name. His "Translation of the Select Fables," is printed with a German version and plates, Augsburg, 1709, 4to. We find no account of his death; but, from the dates of his publications, he appears to have flourished, if that

[1] Vossius de Hist. Lat. et De Poet. Lat.—Fabric. Bibl. Lat. Med. Ævi.—Moreri.—Biog. Univ. art. Fortunat.—Saxii Onomast.

phrase be allowable in his case, in the early part of the last century.[1]

VENEZIANO (AGOSTINO), or AGOSTINO DE MUSIS, a very eminent engraver, was a native of Venice, and was the scholar of the celebrated Marc Antonio Raimondi. It is not certain at what period he began his studies under that great master, but the first dated print by Agostino appeared in 1509, at which time, it is probable, his tutor still resided at Venice. After the death of Raphael, which happened in 1520, Veneziano and Marc de Ravenna, his fellow-pupil, who had conjointly assisted each other, separated, and worked entirely upon their own account. When the city of Rome was taken and sacked by the Spaniards in 1527, Veneziano retired to Florence, and applied for employment to Andrea del Sarto, who was then in high repute; but del Sarto, dissatisfied with the dead Christ which he had engraved in 1516, after his design, refused to permit him to engrave any more of his pictures. Veneziano afterwards returned to Rome, where he followed his professional pursuits with great success, and where he died some time about 1540.

He generally marked his prints with the initials A.V., which were sometimes inscribed on a tablet. He imitated the style of his master with great attention, and, as far as regards manual execution, with considerable success: sometimes, indeed, he in this respect excelled Marc Antonio; but in point of taste, and in the purity and correctness of his outline, he fell far short of that distinguished artist. Good impressions of the works of Veneziano are now become extremely scarce, and a complete set is hardly to be obtained; among them will be found a few, wherein he has expressed the flesh entirely by means of stippling, in a manner which, being imitated by Boulanger, grew by degrees into what is now termed the *chalk* manner of engraving.[2]

VENIUS, or VAN VEEN, (OTHO,) a Dutch painter of great eminence, was descended of a considerable family in Leyden, and born in 1556. He was carefully educated by his parents in the belles lettres, and at the same time learned to design of Isaac Nicolas. In his fifteenth year, when the civil wars obliged him to leave his country, he retired to Liege, finished his studies, and there gave the

[1] Dict. Hist.
[2] Strutt's Dict.—and Preface to vol. II.—Rees's Cyclopædia, art. Italian Engraving.

first proofs of his talents. He was particularly known to cardinal Groosbeck, who gave him letters of recommendation when he went to Rome, where he was entertained by cardinal Maduccio. His genius was so active, that he at once applied himself to philosophy, poetry, mathematics, and painting, the latter under Frederico Zuchero. He acquired an excellence in all the parts of painting, especially in the knowledge of the chiar-oscuro, and he was the first who explained to the Flemish artists the principles of lights and shadows, which his disciple Rubens afterwards carried to so great a degree of perfection. He lived at Rome seven years, during which time he executed several fine pictures; and then, passing into Germany, was received into the emperor's service. After this the duke of Bavaria and the elector of Cologn employed him: but all the advantages he got from the courts of foreign princes could not detain him there. He had a desire to return into the Low Countries, of which Alexander Farnese, prince of Parma, was then governor. He drew the prince's picture in armour, which confirmed his reputation in the Netherlands. After the death of that prince, Venius returned to Antwerp, where he adorned the principal churches with his paintings. The archduke Albert, who succeeded the prince of Parma in the government of the Low Countries, sent for him to Brussels, and made him master of the mint, a place which took up much of his time; yet he found spare hours for the exercise of his profession. He drew the archduke and the infanta Isabella's portraits at large, which were sent to James I. of Great Britain: and, to shew his knowledge of polite learning, as well as of painting, he published several treatises, which he embellished with cuts of his own designing. Among these are, 1. "Horatii Emblemata," Antwerp, 1607, 4to, often reprinted, but this edition has the best plates. 2. "Amoris divini emblemata," Antwerp, 1615, 4to. 3. "Amorum emblemata," ibid. 1608, 4to. 4. "Batavorum cum Romanis bellum, &c." ibid. 1612, 4to, &c. Venius died at Brussels, 1634, in his seventy-eighth year. He had two brothers; Gilbert, who was an engraver; and Peter, a painter; but his greatest honour was his having Rubens for a pupil.[1]

VENN (HENRY), a pious divine of the church of England, was the son of the rev. Richard Venn, rector of St.

[1] Argenville, vol. III.—Deschamps, vol. I.—Pilkington.—Bullart's Academie des Sciences.

Antholin's, London, who distinguished himself as a noted disputant in his day, particularly in conjunction with bishop Gibson, in opposing the promotion of Dr. Rundle to a bishopric, on account of a conversation in which the doctor had expressed sentiments rather favourable to deism. Mr. Venn also assisted Dr. Webster in writing the "Weekly Miscellany," a periodical publication which, under the venerable name of Richard Hooker, laboured zealously in defence of high church principles. He died in 1740; and a volume of his sermons and tracts was published by his widow, the daughter of Mr. Ashton, who had been executed in the reign of William III. for being concerned in a plot to bring back the Stuart family.

Mr. Henry Venn was born at Barnes, in the county of Surrey, 1725. He was educated, partly under Dr. Pitman, at Market-street, and partly under the reverend Mr. Catcott, rector of St. Stephen, Bristol, a Hutchinsonian divine of great ingenuity and learning, the author of a curious treatise on the deluge, and a volume of sermons. In 1742 Mr. Venn was admitted of Jesus college, Cambridge, proceeded to the degree of B. A. in 1745, and to that of M. A. in 1749. There being no fellowship vacant in his own college, the fellows of Queen's unanimously elected him a member of their society, in which he continued till his marriage in 1757. The lady to whom he became united was daughter of Dr. Bishop of Ipswich, author of an Exposition of the creed, and a volume of Sermons preached at Lady Moyer's lecture in 1724.

At this period Mr. Venn was curate of Clapham, where he was greatly beloved by the inhabitants, and contracted a close friendship with those eminently good men, sir John Barnard and John Thornton, esq. By way of exhibiting his gratitude to his parishioners, he published and dedicated to them, in 1759, on his resignation of the curacy, a volume of sermons. In the course of that same year he was presented to the vicarage of Huddersfield in Yorkshire. While here, he laboured with unwearied assiduity in his vocation, and his memory will long be cherished with affection and veneration in that extensive parish. His zeal, however, carried him beyond his strength. By his earnest and frequent preaching, in the course of ten years, he had materially injured his constitution, and brought on a cough and spitting of blood, which rendered him incapable of officiating any longer in so extensive a sphere. He there-

fore accepted, in 1770, the rectory of Yelling in Huntingdonshire, a crown living, which was presented to him by his great and good friend the lord chief baron Smythe, then one of the commissioners of the great seal During his residence at Huddersfield he published "The Complete Duty of Man," which has gone through seven large editions, including those printed in Ireland and America. The great object of this book is to counteract certain Arminian principles of the celebrated work which bears a similar title, and to infuse more of an evangelical spirit into the mind of the reader.

He continued to reside at Yelling until the month of December 1796, when, in consequence of a paralytic stroke, which not only shook his bodily frame but his intellects, he removed to the house of his son, the late rector of Clapham, where he died in June following, aged seventy-three.

Mr. Venn was remarkably cheerful and facetious in conversation, so that piety, as recommended by him, was pleasant and alluring; and the young and the careless were often struck, in his company, with admiration at this circumstance. His works were, 1. "The Perfect Contrast, or the entire opposition of Popery to the Religion of Jesus the Son of God; a sermon preached at Clapham, November 5, 1758," 8vo. A second edition was printed in 1778. 2. "Sermons on various subjects," 1759, 8vo. 3. "The Variance between real and nominal Christians considered, and the cause of it explained," a sermon, 1759, 8vo. 4. "The Duty of a parish priest," a sermon preached at Wakefield, July 2, 1760, 8vo. 5. "Christ the joy of the Christian life, and death his gain," a sermon preached at Haworth, on the death of William Grimshaw, minister of that parish, 1763, 8vo. 6. "The Complete Duty of Man, or a System of Doctrinal and Practical Christianity. Designed for the use of families," 1764, 8vo. 7. "Man a condemned sinner, and Christ the strong hold to save him," an assize sermon, 1769, 8vo. 8. "A full and free Examination of the rev. Dr. Priestley's Address on the Lord's Supper, with some strictures on the treatise itself," 1769, 8vo. 9. "A token of respect to the Memory of the rev. Mr. Whitfield," preached at the countess of Huntingdon's, Bath, 1770, 8vo. 10. "Mistakes in religion exposed, in an essay on the Prophecy of Zachariah," 1774, 8vo. 11. "The Conversion of Sinners the greatest charity: a ser-

mon preached before the Society for promoting religious knowledge," 1779, 8vo.

His son, JOHN, whom we have mentioned as the *late* rector of Clapham, was born in that parish March 9, 1759, and received the early part of his education under Mr. Shute at Leeds. He was then removed to Hippasholme school, where he was well grounded in classics by the care of Mr. Sutcliffe. He had afterwards the benefit of the rev. Joseph Milner's instruction at the grammar-school at Hull; and of the rev. Thomas Robinson's and the rev. William Ludlam's, the last an eminent mathematician at Leicester. He was admitted a member of Sidney Sussex college, Cambridge, where he took the degree of A. B. in 1781. In September 1782, he was ordained deacon, as curate to his father; he entered into priest's orders in March 1783, and two days afterwards was instituted to the living of little Dunham, in Norfolk. In Oct. 1789, he married Miss Catherine King, of Hull, who died April 15, 1803, leaving a family of seven children. In June 1792, on the death of sir James Stonehouse (predecessor in the baronetcy to the sir James Stonehouse recorded in our vol. XXVIII.) he was instituted to the rectory of Clapham. In August 1812, he married Miss Turton, daughter of John Turton, esq. of Clapham, and resided at this place from the beginning of 1793, to the day of his death, July 1, 1813, aged fifty-four. Mr. Venn never appeared in the character of an author, nor prepared any sermons for the press; but two volumes have since been published, selected from his manuscripts, and may be considered "as a fair exhibition of his manner, sentiments, and doctrine." They are more polished in style than his father's, but there is a perceptible difference in their opinions on some points, the father being a more decided Calvinist. Prefixed to these sermons, is a brief account of the author, from which we have extracted the above particulars.[1]

VENNER (TOBIAS), a physician of the seventeenth century, was born of genteel parents at Petherton, near Bridgewater, in Somersetshire, in 1577, and in 1594 became a commoner of St. Alban's-hall, Oxford. After taking a degree in arts, he studied physic, and practised for a time about Oxford. In 1613, he took his doctor's degree, and returning to his own country, practised for many years at

[1] Gent. Mag. vol. LXVII.—Sermons as above.

Bridgewater; but afterwards, at or near Bath. He was highly esteemed in that part of the country for skill in his profession, and maintained the character of an upright and charitable person. He died March 27, 1660, and was buried in St. Peter's church in Bath, where a monument with a large inscription, by Dr. Pierce of that city, was erected to his memory.

Dr. Venner acquired great popularity by a work on the subject of diet and regimen, entitled "Via recta ad vitam longam," published in two separate parts, the first in 1620, and the second in 1623, but joined in subsequent editions. It is a plain practical piece, extremely different in manner from Dr. Mousset's "Treatise on Foods," though similar in subject. His account of the several articles treated of, is compiled (though without any quotations) from the current authors of that time; and his rules and admonitions, delivered with all due gravity and authority, are equally trite. His style and manner are well calculated for a popular work, being plain, grave, and diffuse. To the edition of the "Via Recta" of 1638, were added, "A compendious Treatise concerning the nature, use, and efficacy of the Bathes at Bath;" "Advertisement concerning the taking of Physic in the Spring;" "Censure concerning the water of St. Vincent's rocks near Bristol," said to be the first treatise relating to Bristol water; and a "Brief and accurate Treatise concerning the taking of the fume of Tobacco."[1]

VENNING (RALPH), a nonconformist divine, was born about 1620, and educated in Emmanuel college, Cambridge. He does not appear to have had any preferment in the church, except the lectureship of St. Olave's, Southwark, from which he was ejected for nonconformity in 1662. After this he preached at a dissenting meeting at Pewterers'-hall, Lime-street, as colleague to a Mr. Bragge, who outlived him and preached his funeral sermon. As Mr. Venning was a man of no faction himself, men of different factions and sects were generally disposed to do justice to his character, which was that of a man, the object of whose labours and writings was to promote piety. He was, in his charity sermons, a powerful advocate for the poor, among whom he distributed annually some hundreds of pounds. His oratory on this topic is said to have been almost irresistible; as some have gone to church with a

[1] Ath. Ox. vol. II.—Aikin's Biog. Memoirs of Medicine.

resolution not to give, and have been insensibly and involuntarily melted into compassion, and bestowed their alms with uncommon liberality. He died March 10, 1673. He was the author of nine practical treatises, specified by Calamy, among which the principal are, 1. "Orthodox and Miscellaneous Paradoxes," 1647, 12mo. 2. "Things worth thinking on, or helps to piety," 12mo, often reprinted. 3. "His Remains," with a portrait by Hollar," &c. He was also one of the compilers of the English-Greek Lexicon published in 1661, 8vo.[1]

VERDIER (Antony, Seigneur de Vauprivas), a very useful biographer and bibliographer, was born at Montbrison en Forez, Nov. 11, 1544. He appears to have served the king both in a military and civil capacity, and was historiographer and gentleman in ordinary to his majesty. He died at Duerne, Sept. 25, 1600. In his youth he had cultivated poetry, but of his poetical efforts he published only some indifferent specimens in his great work. He had, according to Scaliger, a fine library of Italian, French, Spanish, Greek, and Latin authors, and was conversant in books of all kinds. The fruits of his labours were, 1. "La Prosopographie, ou Description des personnes insignes, &c. avec les effigies d'aucuns d'iceux, et braves observations de leur temps, années, faits, et dits," Lyons, 1573, 4to. This he reprinted three times with improvements; and the last, left also by him for the press, was published by his son Claude, who made some few additions at Paris in 1603, 3 vols. folio. This is a very miscellaneous compilation, in which, although there are a few particulars of the eminent men of his time, it requires some patience to find them. 2. "Les Diverses leçons d'Antoine Duverdier, suivant celles de P. Messie," Lyons, 1576, 8vo. Of this there have been several editions, the most complete of which is that of Tournon, 1605. These leçons were part of Duverdier's extracts, in the course of his reading, from various Greek, Latin, and Italian authors. 3. "Le Compseutique, ou Traits facetieux," 12mo; but there are some doubts whether this, which did not appear until 1584, was not the compilation of another author. 4. "La Bibliotheque d'Ant. Duverdier, contenant le catalogue de tous les auteurs qui ont ecrit ou traduit en Français, avec le supplement Latin, du meme Duverdier, a la bibliotheque

[1] Calamy.—Granger.

de Gesner," Lyons, 1585, folio. Croix Du Maine's work of the same kind had appeared the year before, and was thought to be the best executed of the two; but they have both been republished with so many improvements, that, like Moreri's, they retain very little of the original authors. This improved edition was the production of Rigoley and Juvigny, who added the notes of Lamonnoye, the president Bouhier and Falconet, and published the whole in six handsome volumes, 4to, under the title of "Les Bibliotheques Françaises de Lacroix du Maine et de Duverdier," 1772. The work is undoubtedly still capable of improvement, but, as it is, it forms a very valuable addition to the bibliographical library. There is a copy in the king's library at Paris, with a vast mass of MS additions and corrections by Mercier de Saint-Leger. Le Long and some others attribute to Du Verdier "La Biographie et Prosopographie des rois de France jusqu'a Henri III." Paris, 1583, and 1586, 8vo. But others have doubted this, because he makes no mention of it in a list of his works which he wrote in 1585, and in which he gave not only what he had published, but what remained in manuscript, such as a translation of Seneca, &c. His son, CLAUDE VERDIER, was born about 1566, and had the ambition to become an author, but turned out to be a bad poet and a worse critic; he also spent the property his father left him, and lived an obscure and miserable life till about 1649, which is said to have been its period. The worst feature of his character is the disrespectful manner in which he has treated his father's talents and labours, in a work which he published in 1586, and 1609, 4to, entitled "In autores pene omnes antiquos potissimum censiones et correctiones." It is a sufficient character of this work, that he blames Virgil for his bad Latin.[1]

VERDIER (GILBERT SAULNIER DU), one of the most prolific authors in the French series, deserves some notice as having been often mistaken for Claude Du Verdier, and even for Antony, who was dead long before this Gilbert was born. It is not known to what part of France he belonged. It appears that he was historiographer of France, and that after all his numerous publications, he was obliged in 1676 to apply for an asylum, for himself and his wife, in the hospital of Salpetriere, where he died in 1686.

[1] Biog. Univ. in art. Duverdier.—Moreri.—Niceron, vol. XXIV.

Bayle has a very superficial article on him. Joly allows him to have been the author of the historical works attributed to him, but doubts whether the romances under the name of Duverdier are not by another hand, and his reason is, that it is difficult to conceive a man's continuing to write and publish for the long space of sixty years. This, however, is not absolutely decisive. Thirteen historical works are ascribed to Duverdier, all published in 12mo, in one, two, or more volumes each, consisting of histories of France, Turkey, Spain, England, Rome, and some lives. His romances amount to fourteen, but seem to be quite forgotten in his own country, and will not easily be revived in this by any list we can give. Some of them seem to be translations [1]

VERE (FRANCIS), a brave English commander, was second son to Geoffroy Vere, who was third son of John Vere, earl of Oxford He was born in 1554, and applying himself early to the military art, became one of the most famous generals of his time. He served first among the forces sent by queen Elizabeth, under the command of the earl of Leicester, to the assistance of the States of Holland, where he gave proofs of a warlike genius, and undaunted courage. In 1588, he was part of the English garrison which gallantly defended Bergen-op-Zoom against the prince of Parma: and "that true courage might not want its due reward or distinction," says Camden, "the lord Willoughby, who was general of the English after Leicester's departure, conferred the honour of knighthood on sir Francis Vere, whose great fame commenced from this siege."

In 1589, the town of Bergh, upon the Rhine, being besieged by the marquis of Warrenbon, and distressed for want of provisions, sir Francis Vere was sent by the States-general to count Meurs, governor of Guelderland, with nine companies of English, to concert with him measures for the relief of that town. At his coming to Arnheim, the governor being greatly hurt by an explosion of gunpowder, and the states of the province representing to sir Francis the importance of the place, and the great extremity it was reduced to; at their earnest desire he hastened to its relief, with seven companies of Dutch foot, and twelve troops of horse. With these, and carriages laden

[1] Biog. Univ. in art. Duverdier.

with provisions, he marched towards Bergh, through a heathy and open country, with such diligence, that having surprised the enemy, who lay dispersed in their forts about the town, in full view of them, he put provisions into it, and returned without loss. After some days refreshment, the States, who had received advice how matters passed at Bergh, ordered a fresh supply of provisions for it under the command of sir Francis. When he came within two English miles of the town, the way they were to take being very narrow, and leading by the castle of Loo, the enemy from the castle galled his men and horses in their passage with such resolution, that sir Francis perceived they were not the ordinary garrison. Yet, by his military skill and valour, he beat them back to their castle, and was no farther interrupted by them in his passage through the narrow way: but before he could well form his men on an adjoining plain, he was again attacked by a fresh body of the enemy. At the first encounter, his horse was killed under him by a pike, and falling upon him, he could not presently rise, but lay between the two armies, receiving a hurt in his leg, and several thrusts with pikes through his clothes, till the enemy was forced to give way; and though his forces consisted only of the two English troops under his command, and did not exceed four hundred men, yet by his valour and conduct, the enemy was defeated, and lost about eight hundred men. He afterwards threw in provisions into Bergh, and exchanged the garrison, though count Mansfeldt was near with thirteen or fourteen thousand foot, and twelve hundred horse.

In 1590, he bravely relieved the castle of Lickenhooven, in the fort of Recklinchusen, with the diocese of Cologn, in which the States had a garrison that was besieged; and he also recovered the town of Burick in Cleves, and a little fort on that side of the Rhine, which had been surprized by the enemy. In 1591, he took by stratagem a fort near Zutphen, in order to facilitate the siege of that town. The manner in which he made himself master of this place is thus related by himself in his "Commentaries:" "I chose," he says, "a good number of lusty and hardy young soldiers, the most of which I apparelled like the country-women of those parts, the rest like the men: gave to some baskets, to others packs, and such burthens as the people usually carry to the market, with

pistols, and short swords, and daggers under their garments, willing them, by two or three in a company, by break of day, to be at the ferry of Zutphen, which is just against the fort, as if they stayed for the passage-boat of the town; and bade them there to sit and rest themselves in the mean time, as near the gate of the fort as they could for avoiding suspicion, and to seize upon the same as soon as it was opened, which took so good effect, that they possessed the entry of the fort, and held the same till an officer with two hundred soldiers (who was laid in a covert not far off) came to their succour, and so became fully master of the place. By which means the siege of the town afterwards proved the shorter."

Sir Francis also assisted count Maurice at the siege of Deventer, being the chief instrument in the taking that place; and it was also through his conduct and valour, that the duke of Parma received a signal defeat before Knodsenburgh fort, near Nimeguen: which obliged that prince to retire from thence, with more dishonour than in any action that he had undertaken in those wars. In 1596 he was recalled from the Low Countries, and employed in the expedition against Cadiz, with the title of Lord Marshal: and in this enterprize he displayed his usual courage and military skill. He returned again to Holland the following year, and had a principal share in the action near Turnhout, where near three thousand of the enemy were killed and taken. Some time after he was appointed governor of the Brill, one of the cautionary towns in the Low Countries, and was permitted at the same time to retain the command of the English troops in the service of the States. In 1599, when a new Spanish invasion was apprehended, the queen constituted him Lord Marshal; and being sent over in all possible haste, he embarked on the 22d of August at the Brill, and arrived in London the next day, where he remained until all apprehensions of an invasion were over. He then returned back to the Hague, and had there an audience of the States.

In the beginning of 1600, he had much dispute with the States about some accounts, and particularly their having lessened, in his absence, the companies he commanded for them, from an hundred and fifty to an hundred and thirteen men. He still however continued in his command, and about this time the forces of the States laid

siege to Nieuport; but Albert, archduke of Austria, who commanded the Spanish forces, having recovered many forts which had been surprized by the troops in the Dutch service, and cut off eight hundred Scots who were posted as a rear-guard to intercept his passage, came to the relief of Nieuport, and a battle became unavoidable. The army of the States was commanded by prince Maurice, and the chief officers under him were sir Francis Vere, who was lieutenant-general of the foot, and colonel Lodovick of Nassau, general of the horse. Vere, who commanded in the front, having occasion to repass a ford, before he could come to a convenient place of action, ordered his men not to strip themselves; for which he assigned this reason, "that they would in a few hours either have better clothes, or stand in need of none." A council of war being then held, prince Maurice was entirely directed by Vere, who was of opinion, that the army of the States ought to wait for the enemy. The dispositions for the battle were then made by Vere with admirable judgment: and the English, who were not above one thousand five hundred, were posted upon the eminences of the downs, and supported by a body of Friesland musqueteers. The archduke was all this time advancing: but his horse, the foot being left behind, were beat back by Vere. The foot, however, coming up, a bloody conflict ensued, in which Vere was wounded, receiving one shot through his leg, and another through his thigh, whilst his horse was killed under him, and himself almost taken prisoner: but prince Maurice advancing with the main body, the battle became general; and the Spaniards, by the courage and good conduct of Vere, received a total defeat.

The last and most signal military exploit performed by sir Francis Vere, was his gallant defence of Ostend, which was besieged by the archduke Albert and a very numerous army. Vere had been appointed general of all the army of the States in and about Ostend; and accordingly he entered that city on the 11th of July, 1601, in order to undertake the defence of it, with eight companies of English, and found in the place thirty companies of Netherlanders, making about sixteen or seventeen hundred men. With this handful, for no less than four thousand were necessary for a proper defence, he resolutely defended the place for a long time against the Spanish army, which was computed at twelve thousand men. During the course of

the siege he received a reinforcement of twelve companies of English, and cut out a new harbour at Ostend, which proved of great service to him. On Aug. 14, he was wounded in the head by the bursting of a cannon, which obliged him to remove into Zealand till Sept. 19, when he returned to Ostend, and found that in his absence some English troops had arrived there to reinforce the garrison. On Dec. 4, in the night, the Spaniards fiercely assaulted the English trenches, so that sir Francis Vere was called up without having time to put on his clothes; but by his conduct and valour the enemy were repulsed, and lost about 500 men. In the mean time the place began to be much distressed; and sir Francis, having advice that the besiegers intended a general assault, in order to put them off, and gain time, he artfully contrived to enter into treaty with them for the surrender of the place; but receiving part of the supplies which he had long expected from the States, with an assurance of more at hand, he broke off the treaty. The archduke, equally surprized and enraged at this conduct, which indeed is scarcely to be vindicated, took a resolution to revenge himself of those within the town, saying he would put them all to the sword; and his officers and soldiers likewise took an oath, that, if they entered, they would spare neither man, woman, nor child. They made a general assault on Jan. 7, 1602; but sir Francis, with only twelve hundred men, kept off the enemy's army of 10,000, which threw that day above 2,200 shot on the town; and had before discharged on it no less than 163,200 cannon shot, leaving scarcely a whole house standing. Our heroic general having acquired immortal honour in the defence of Ostend for eight months together, resigned his government March 7, 1602, to Frederic Dorp, who had been appointed by the States to succeed him; and he and his brother, sir Horatio Vere, returned into Holland.

Soon after his discharge from the government of Ostend, sir Francis, at the request of the States, came into England to desire fresh succours, which went over in May, and were to be under his command. He accordingly returned again to Holland; and upon receiving the news of queen Elizabeth's death, he proclaimed king James I. at the Brill, in April 1603. A few months after he came to England, and his government of the Brill expiring, or he being superseded at Elizabeth's death, it was renewed to him by king James. But under this pacific sovereign, a peace was

concluded with Spain in 1604. Sir Francis survived this about four years, and died at home, Aug. 28, 1608, in the fifty-fourth year of his age. He was interred in St. John's chapel, Westminster-abbey, where a monument was erected to his memory by his lady. Besides his other preferments, he was governor of Portsmouth. He had three sons and two daughters, who all died before him. He married Elizabeth, second daughter of John Dent, a citizen of London, and she re-married with Patrick Murray, a son of John earl of Tullibardine, in Scotland.

Sir Francis Vere was a general of the greatest bravery, and of equal military talents. Queen Elizabeth had an high opinion of him, and always treated him with the greatest respect, often saying that she "held him to be the worthiest captain of her time." He was a man of letters, as well as an accomplished general, and wrote an account of his principal military transactions, which were published from the author's original, compared with two other transcripts, in 1657, by William Dillingham, D D. under the title of "The Commentaries of sir Francis Vere, being divers pieces of service, wherein he had command, written by himself, in way of commentary," Cambridge, fol. with portraits of sir Francis, and sir Horace Vere, sir John Ogle, and maps and plans, &c. and additions by sir John Ogle, Henry Hexham, Isaac Dorislaus, and the editor.[1]

VERE (SIR HORACE), baron of Tilbury, and younger brother to the preceding sir Francis Vere, was born at Kirby-hall, in Essex, in 1565. Entering early into a military life, he accompanied, in the twentieth year of his age, his brother, sir Francis, into the Low Countries, where he acquired great reputation by his valour and conduct. In 1600 he had a considerable share in the victory obtained by the English and Dutch near Nieuport. He afterwards, as well as his brother, signalized himself in the defence of Ostend. He commanded the forces sent by king James I. to the assistance of the elector Palatine. He was a man of a steady and sedate courage, and possessed that presence of mind in the greatest dangers and emergencies, which is the highest qualification of a general. It was owing to this quality that he made that glorious retreat from Spinola,

[1] Biog. Brit.—Lloyd's and Fuller's Worthies.—Peck's Cromwell Collections, p. 32.—Lodge's Illustrations, vol. III.

the Spanish general, which was the greatest action of his life; and his taking of Sluys was attended with difficulties which were thought insuperable.

Upon the accession of king Charles I. sir Horace Vere, as a reward for his services, was advanced to the peerage, by the title of lord Vere, baron of Tilbury; being the first peer created by that monarch. He died the 2d of May, 1635, and was buried in Westminster-abbey. He married a lady who was then the widow of Mr. John Hoby: she was the youngest daughter of sir John Tracy of Doddington, or Tuddington, in Gloucestershire. She died in 1671, at a great age. The parliament placed the younger children of Charles I. under the care of this lady, who was a person of great piety and worth, and in her punning epitaph, written by Dr. Simon Ford, is thus addressed,

"Nobilitas tibi *vera* fuit; prudentia *vera*;
Vera tibi pietas, &c."

Clark has a long account of her in his lives published in 1684, fol. and so highly was sir Horace esteemed, that at his death a volume was published, dedicated to her, containing "Elegies celebrating the happy memory of sir Horatio Vere," &c. Lond. 1642, 8vo.[1]

VERE (Edward), seventeenth earl of Oxford, was the only son of John the sixteenth earl, who died in 1563, by his second wife, Margaret, daughter of John Golding, esq. He is supposed to have been born about 1540 or 1541, and in his youth travelled in Italy, whence it is said he was the first who imported embroidered gloves and perfumes into England, and presenting queen Elizabeth with a pair of the former, she was so pleased with them, as to be drawn with them in one of her portraits. This gives us but an indifferent opinion of his judgment, yet he had accomplishments suited to the times, and made a figure in the courtly tournaments so much encouraged in queen Elizabeth's reign. He once had a rencounter with sir Philip Sidney (see Sidney, vol. XXVII. p. 507), which did not redound much to his honour. In 1585, Walpole says he was at the head of the nobility that embarked with the earl of Leicester for the relief of the States of Holland; but Camden, who gives a list of the principal personages concerned in that expedition, makes no mention of him. In 1586 he sat as lord great chamberlain of England on the

[1] Biog. Brit.—Bibliographer, vol. II.—Lodge's Illustrations.

trial of Mary queen of Scots. In 1588 he hired and fitted out ships at his own charge against the Spanish Armada. In 1589 he sat on the trial of Philip Howard, earl of Arundel; and in 1601, on the trials of the earls of Essex and Southampton. One of the most remarkable events of his life was his cruel usage of his first wife, Anne, daughter of the celebrated William Cecil, lord Burleigh, in revenge for the part acted by that statesman against Thomas duke of Norfolk, for whom he had a warm friendship. Camden says, that having vainly interceded with his father-in-law for the duke's life, he grew so incensed that he vowed revenge against the daughter, and "not only forsook her bed, but sold and consumed that great inheritance descended to him from his ancestors;" but in answer to this, Collins says, that the estate descended to his son. It was probably, however, much impaired, as Arthur Wilson agrees with Camden, and something of the same kind may be inferred from a letter in Winwood's Memorials, III. 422. The earl was buried at Hackney, July 6, 1604.

His character appears to have been marked with haughtiness, vanity, and affectation. He aped Italian dresses, and was called "the mirror of Tuscanismo." His rank, however, and his illustrious family commanded the respect of a large portion of the literary world, and among his eulogists were the contemporary writers, Watson, Lily, Golding, Munday, Greene, Lock, and Spenser. Scattered pieces of his poetry are found in the collections of the times, and particularly in the "Paradise of dayntie devises," lately reprinted in the Bibliographer. In these there appear the same traits as are said to have been exhibited in his character. They are generally affected, full of conceit and antithesis, and obscure. He is said also to have written comedies, and to have been reckoned the best writer of comedy in his time, but the very names of these plays are lost. His lady, Anne, has lately been introduced to public observation, as a poetess, by Mr. George Steevens, the editor of Shakspeare. Her poetical attempts are to be found in a collection of odes and sonnets, entitled "Diana," published by one John Southern or Soothern. Some account of these, which seem to be below mediocrity, is given by Mr. Park as a supplementary article to Walpole's "Royal and Noble Authors."[1]

[1] Biog. Brit.—Bibliographer, vol. III.—Park's Royal and Noble Authors.

VERGER DE HAURANE (JOHN DU), abbot of St. Cyran, famous in the seventeenth century as a controversial writer, was born in 1581, at Bayonne, of a good family. He pursued his studies at Louvain, and formed a strict friendship with the celebrated Jansenius, his fellow student. In 1610 he was made abbot of St. Cyran, on the resignation of Henry Lewis Chateignier de la Roche-Posai, bishop of Poitiers. The new abbot read the fathers and the councils with Jansenius, and took great pains to impress him with his sentiments and opinions, as well as a number of divines with whom he corresponded; nor did he leave any means untried to inspire M. le Maître, M. Arnauld, M. d'Andilly, and several more disciples whom he had gained, with the same opinions. This conduct making much noise, cardinal Richelieu, who was besides piqued that the abbot of St. Cyran refused to declare himself for the nullity of the marriage between Gaston, duke of Orleans, the brother of Louis the thirteenth, and Margaret of Lorraine, confined him at Vincennes, May 11, 1638. After this minister's death, the abbot regained his liberty, but did not enjoy it long, for he died at Paris, October 18, 1643, aged sixty-two, and was buried at St. Jacques du Haut-Pas, where his epitaph may be seen on one side of the high altar. His works are, 1. "Lettres Spirituelles," 2 vols. 4to, or 8vo, reprinted at Lyons, 1679, 3 vols. 12mo, to which a fourth has been added, containing several small tracts written by M. de St. Cyran, and printed separately. 2. "Question Royale," in which he examines in what extremity a subject might be obliged to save the life of his prince at the expence of his own, 1609, 12mo. This last was much talked of, and his enemies drew inferences and consequences from it, which neither he nor his disciples by any means approved. 3. "L'Aumône Chrétienne, ou Tradition de l'Eglise touchant la charité envers les Pauvres," 2 vols. 12mo. The second part of this work is entitled "L'Aumône ecclesiastique." M. Anthony le Maître had a greater share in the last-mentioned book than the abbot of St. Cyran. He published some other works of a similar cast, but his last appears to deserve most notice. It is entitled "Petrus Aurelius," and is a defence of the ecclesiastical hierarchy against the Jesuits. He was assisted in this book by his nephew, the abbé de Barcos, and it seems to have done him the most honour of all his works, though it must be acknowledged, says the abbé L'Avocat, that if all the

abuse of the Jesuits, and the invectives against their order, were taken from this great volume, very little would remain. L'Avocat is also of opinion that M. Hallier's small tract on the same subject, occasioned by the censure of the clergy in 1635, is more solid, much deeper, and contains better arguments, than any that are to be found in the great volume of "Petrus Aurelius." The first edition of this book is the collection of different parts, printed between 1632 and 1635, for which the printer Morel was paid by the clergy, though it was done without their order. The assembly held in 1641 caused an edition to be published in 1642, which the Jesuits seized; but it was nevertheless dispersed on the remonstrances of the clergy. This edition contains two pieces, "Confutatio collectionis locorum quos Jesuitæ compilarunt, &c." that are not in the third edition, which was also published at the clergy's expence in 1646. But to this third edition is prefixed the eulogy, written by M. Godeau on the author, by order of the clergy, and the verbal process which orders it; whence it appears that their sentiments respecting him, differed widely from those of the Jesuits and their adherents. The abbot de St. Cyran was a man of much simplicity in his manners and practice: he told his beads; he exorcised heretical books before he read them: this simplicity, however, concealed a great fund of learning, and great talents for persuasion, without which he could never have gained so many illustrious and distinguished disciples, as Mess. Arnauld, le Maître de Sacy, Arnauld d'Andilly, and the other literati of Port Royal, who all had the highest veneration for him, and placed the most unbounded confidence in him. But whatever talents he might have for speaking, persuading, and directing, he certainly had none for writing; nor are his books answerable to his high reputation.[1]

VERGERIUS (Peter Paul), one of the most learned men of the fourteenth and fifteenth centuries, was born in 1349 at Justinopolis, now Capo d'Istria, a town situated at the extremity of the Adriatic gulph, not far from Trieste. Of his preceptors we only know that he learned Greek of Chrysoloras at Venice, and canon law of Francis de Zabarella at Florence. He is said to have composed the inscription on the monument of Chrysoloras in the Dominican monastery at Constance, where that eminent scholar died

[1] Moreri.—Dict. Hist.

in 1415. After visiting several cities in Italy, where he displayed his knowledge of philosophy, civil law, mathematics, Greek, &c. he assisted at the council of Constance, and went thence to Hungary, to which it was thought he was invited by the emperor Sigismond. The prince of Carrara, then in possession of Padua, chose him for preceptor to his children. He is supposed to have died about 1431; Saxius says 1428. In his last days his faculties experienced a total decay, nor did he appear to have any enjoyment of his reason but at short intervals.

He wrote a history of the princes of Carrara, which is inserted in Muratori's collection, vol. XVI. published at Milan 1730, who did not know that it had appeared eight years before in the "Thesaur. Antiq. Ital." vol. VI. part III. published at Leyden. He wrote also a life of Petrarch, which may be seen in Tomasini's "Petrarcha Redivivus;" an elogium on St. Jerom; a treatise de "Republica Veneta," published at Rome in 1526; and testified his zeal for the honour of classical learning, by publishing an invective against Malatesta, who, by a misguided zeal, had removed from the market-place of Mantua a statue of Virgil. One of his most celebrated treatises was that "De ingenuis moribus," composed for the use of the prince of Carrara's children. This, which was so popular as to become a school-book, and as such Paul Jovius mentions its being put into his hands when a youth, was first published, with other treatises of the same kind, at Milan in 1474, 4to, and reprinted in 1477. Brunet, however, mentions an edition prior to either of these, which he supposes printed about 1472, with the title "Ad Ubertinum Carariensem de ingenuis moribus opus e Magno Basileo, et e Xenophonti de tirannide Leonardi Aretini traductio." Brunet also mentions, that the editions of 1474 and 1477 are to be found separate from the other treatises; but it was certainly afterwards printed with them, at Venice: for example in 1502, with Bonardus and others on the subject of education; and at Basil in 1541, with Vitruvius Roscius "de docendi studendique modo," &c. Vergerius translated into Latin Arrian's history of the expedition of Alexander the Great, and it is said purposely avoided any particular elegance of style, lest his royal reader should stand in need of the assistance of an interpreter. If this be true it cannot be a matter of much regret that such a translation was not printed. Vergerius is likewise said to have written

poetry, and even a Latin comedy, which is preserved in manuscript in the Ambrosian library. It was the production of his youth, and is entitled "Paulus." Sassi, in his typographical history of Milan, has printed the prologue.[1]

VERGERIUS (PETER PAUL), usually called the Younger, to distinguish him from the preceding, was born at Justinopolis, and of the same family. Where he was educated we are not told, but he soon became celebrated for his acquirements in canon-law and scholastic divinity; and these recommended him to the attention of the pope, Clement VII. who employed him as his nuncio at the memorable diet of Augsburgh in 1530, and entrusted him with a very ample commission. He was instructed to use every endeavour to prevent the holding of a national council in Germany, and to induce king Ferdinand, the emperor's brother, to oppose any proposition of that kind. Vergerius executed this commission with great zeal, and gave every opposition to the Lutherans, by shewing his partiality to Eckius, Faber, Cochlæus, and other enemies to the reformation; he also made Eckius a canon of Ratisbonne, a piece of preferment which, as the pope's legate, he could confer. Vergerius executed this commission with such ability, that he was thought the most proper person to succeed the superannuated bishop of Rhegio, as the pope's ambassador to Germany. He accordingly was sent, with instructions, openly to represent his holiness's ardent desire to convene a general council, but secretly to take every step to prevent that measure. On the death of Clement VII. and the accession of Paul III. the latter recalled Vergerius from Germany, in order to be exactly informed of the state of religion in that country; and, says Sleidan, he also consulted with the cardinals, as to the prevention of a national council, until they should, by private and unsuspected contrivances, be able to embroil the emperor and other princes in a war. As a part of this plan, Paul III. resolved at length to send Vergerius back to Germany to profer a general council, and in the mean time to learn what form the Protestants would insist upon as to the qualifications, votings, and disputations, of such a council; and his object in this was, to be able to impose such rules and terms as he was sure they would never accept; by

[1] Tiraboschi.—Ginguené Hist. Litt. d'Italie.—Shepherd's Poggio, p. 60.—Saxii Onomast.

which contrivance the odium of not holding a general council would fall upon them. Vergerius was also instructed to exasperate the princes of the empire against the king of England, Henry VIII. whose dominions the pope had in contemplation to bestow upon those who would conquer them: and he had also a secret article of instruction to tamper with Luther and Melancthon, in order to bring them over to the cause of Rome.

Early in the Spring of 1535, Vergerius set out on this embassy, in which he was exceedingly industrious, and negociated with almost all the princes of Germany. At Prague he met with John the pious elector of Saxony, with whom he dealt very artfully, and, among other things, suggested, that the intended council should be held at Mantua, pretending the convenience of its situation as to plenty and facility of access, but really because the heads of the protestant party being assembled in Italy would be more in the pope's power. This, however, was easily seen through, and objected to. He also went to Wittemberg, and had a conference with Luther, which has been variously represented. It appears, however, both from father Paul and Pallavicino, that he treated Luther with urbanity, but made no impression on the steady mind of that illustrious reformer.

In 1556 Vergerius returned to the pope, and reported, as the issue of his inquiries, that the protestants demanded a free council, in a convenient place, within the territories of the empire, which the emperor had promised them: that as to the Lutheran party, there was no remedy but absolute force and entire suppression: that the protestants would hear nothing of hostility to the king of England, and that the rest of the princes had equal repugnance. The only comfortable hint Vergerius communicated was, that George duke of Saxony (Luther's greatest enemy) had declared, that the pope and the emperor ought to make war against the protestants as soon as possible. Catching at this, the pope immediately sent Vergerius to Naples, where the emperor then was, in order to propose such a war, as the quickest method of settling the controversy. The emperor so far listened to this as to take a journey to Rome to debate the matter; and the issue was, that a council was proposed to be held at Mantua: but to this, from motives of self-preservation, the protestants could not

consent. As a reward, however, for his services, Vergerius was made bishop of Justinopolis.

From this time to 1541, Vergerius appears to have remained in Italy. In this last mentioned year, he was commissioned to go to the diet at Worms, where he made a speech on the unity and peace of the church, which he printed and circulated, and in which he principally insisted on the arguments against a national council. On his return to Rome, the pope intended to have rewarded his services with a cardinal's hat, but changed his purpose on hearing it insinuated that a leaning towards Lutheranism was perceptible in him, from his long residence in Germany. The pope, however, was not more offended than Vergerius was surprized at this charge, which he knew to be absolutely groundless; yet this circumstance, probably arising from personal malice or envy, proved ultimately the means of Vergerius's conversion. With a view to repel the charge of heresy, he now sat down to write a book, the title of which was to be, "Adversus apostatas Germaniæ," against the apostates of Germany; but as this led him to a strict investigation of the protestant doctrines, as found in the works of their ablest writers, he found his attachment to popery completely undermined, and rose up from the perusal of the protestant writers with a strong conviction that they were in the right. He then immediately went to confer with his brother, John Baptist Vergerius, bishop of Pola, in Istria, who was exceedingly perplexed at his change of sentiment, but on his repeated entreaties, joined him in examining the disputed points, particularly the article of justification, and the result was, that both prelates soon preached to the people of Istria the doctrines of the reformation, and even dispersed the New Testament among them in the vulgar tongue. The Inquisition, as well as the monks, soon became alarmed at this, and Vergerius was obliged to seek refuge in Mantua, under the protection of cardinal Hercules Gonzaga, who had been his intimate friend; but Gonzaga was after a short time obliged by remonstrances from Rome to withdraw his protection, and he finally went to Padua, and thence to the Grisons, where he preached the gospel for several years, until invited by the duke of Wirtemberg to Tubingen, and there he passed the remainder of his days. In the mean time his brother, the bishop of Pola, died, and, as suspected, by poison, administered by some of those implacable enemies who were

also thirsting for Vergerius's blood. But he was now out of their reach, and died quietly at Tubingen, Oct. 4, 1566. Vergerius, after his conversion, wrote a great many treatises, most of them small, against popery and popish writers, the titles of which are to be found in our authorities, but they are all of rare occurrence, owing to their having been suppressed or strictly prohibited by his enemies. Some are in Italian, and some in Latin. A collection of them was begun to be printed at Tubingen in 1563, but one volume only was published, under the title of "Primus tomus operum Vergerii adversus Papatum," 4to. A valuable defence of Vergerius was published by Schelhorn, in 1760, "Apologia pro P. P. Vergerio adversus Ioh. Casam. Accedunt Monumenta inedita, et quatuor epistolæ memorabiles," 4to.[1]

VERGIL (POLYDORE), a writer who did not want either genius or learning, was born at Urbino, in Italy, in the fifteenth century; but the year is not named, nor have we any account of his early history. He was first known in the literary world by "A Collection of Proverbs," 1498, and this being the first work of the kind, it occasioned some jealousy between him and Erasmus. When Erasmus afterwards published his "Adagia," and did not take notice of his work, Vergil reproached him in terms not civil, in the preface to his book "De Rerum Inventoribus." Their friendship, however, does not seem to have been interrupted by it; and Vergil, at the instigation of Erasmus, left the passage out in the later editions. These "Adagia" of Polydore Vergil were printed three or four times in a very short space; and this success encouraged him to undertake a more difficult work, his book "De Rerum Inventoribus," printed in 1499. At the end of the 4th edition at Basil, 1536, 12mo, is subjoined a short commentary of his upon the Lord's prayer. After this, he was sent into England by pope Alexander VI. to collect the papal tribute, called Peter-pence, and was the last collector of that oppressive tax. He recommended himself in this country so effectually to the powers in being, and was so well pleased with it, that, having obtained the rectory of Church Langton in Leicestershire, he resolved to spend the remainder of his life in England. In 1507 he was presented to the archdeaconry of Wells, and prebend of

[1] Melchior Adam.—Gen. Dict.—Moreri.—Saxii Onomast.

Nonnington, in the church of Hereford; and was the same year collated to the prebend of Scamelsby in the church of Lincoln, which he resigned in 1513 for the prebend of Oxgate in that of St. Paul's. In 1517 he published at London a new edition of his work "De Rerum Inventoribus," then consisting of six books, with a prefatory address to his brother John Matthew Vergil. About 1521 he undertook a considerable work at the command of Henry VIII.; upon which he spent above twelve years. It was a "History of England," which he published and dedicated in 1533 to his royal patron. The purity of his language is generally allowed, and he excelled most of the writers of this age for elegance and clearness of style, but his work is chargeable with great partiality, and even falsehood, and this charge has been advanced by sir Henry Savile and Humphrey Lloyd, who reproaches him in very severe terms. Caius, in his book "De Antiquitatibus Cantabrigiæ," mentions it as a thing "not only reported, but even certainly known, that Polydore Vergil, to prevent the discovery of the faults in his history, most wickedly committed as many of our ancient and manuscript histories to the flames as a waggon could hold." For this, however, we have no direct authority. His greatest fault is, that he gives a very unfair account of the reformation, and of the conduct of the protestants. Yet his work has been printed several times, and very much read; and is necessary to supply a chasm of almost seventy years in our history, including particularly the lives of Edward IV. and Edward V. which period is hardly to be found in Latin in any other author.

In 1526, he published a treatise "Of Prodigies:" consisting of dialogues, and attacks upon divination. He did not desire to leave England till 1550, and he would not have desired it then, if old age had not required a warmer and more southern climate. Bishop Burnet tells us, that "having been now almost forty years here, growing old, he desired leave to go nearer the sun. It was granted him on the 2d of June: and, in consideration of the public service he was thought to have done the nation by his History, he was permitted to hold his archdeaconry of Wells, and his prebend of Nonnington, notwithstanding his absence from the kingdom." It is said that he died at Urbino in 1555. Although a zealous papist in some points, he approved the marriage of the clergy, and condemned

the worship of images; nor was he at all disgusted with the alterations that were made in the affairs of England under Henry VIII. and Edward VI. and it has been observed that there are several things occasionally dropped in his writings, which did not please the adherents of his own church. His name of late has been written "Virgil;" but, before the Basil edition in 1536 of his book "De Rerum Inventoribus," it is printed "Vergilius."[1]

VERGNE (Louis Elizabeth de la), count de Tressan, a lively French writer, was born at Mons, Nov. 4, 1705, of a noble family originally from Languedoc, one branch of which had been protestants, and fought on that side in the civil wars preceding the massacre. He came early in life to Paris, and attached himself to Voltaire and Fontenelle, who initiated him in the belles lettres, and in those principles which afterwards made him be ranked among the philosophers of France. He served afterwards in the French army, and attained the rank of lieutenant-general. In 1750 he was admitted a free associate of the French academy, and contributed a memoir on Electricity, a subject then not much known, and written with so much ability that it was supposed he might have acquired no small fame in pursuing scientific subjects. This, however, was not agreeable to his disposition. After the battle of Fontenoy, in 1741, in which he served as aide-de-camp to Louis XV. he went to the court of Stanislaus, king of Poland, at Luneville, where he recommended himself by the sprightliness of his temper, and by the freedom of his remarks, but at the same time made some enemies by his satirical and epigrammatic productions. On the death of Stanislaus, he retired from active life, and devoted his time to the composition of a variety of works, particularly romances. Some of which were however translations, and others abridgments. These fill 12 octavo volumes published in 1791. His translation of Ariosto seems to have done him most credit. A light, trifling spirit never deserted him, but still sported even in his grey-hairs, until death put a serious end to it, Oct. 31, 1782, in his seventy-seventh year. Almost up to this period he was abridging Amadis de Gaul, and writing tales of chivalry, after having begun his career with the grave and abstruse parts of science.

[1] Tiraboschi.—Gen. Dict.—Nichols's Leicestershire.—Nicolson's Hist. Library.—Ath. Ox. vol. I.

While in this latter employment he was, in 1749, chosen a member of our Royal Society.[1]

VERHEYEN (PHILIP), a physician and anatomist, was born in 1648 at Vesbrouck, in the county of Waes. He was descended of a family who had many years subsisted from the profits arising from the cultivation of the earth; and he had himself worked with the spade to the age of twenty-two years; when the curate of his village, taking notice of him, gave him the first rudiments of learning. He afterwards obtained a place in the college of the Trinity at Louvain, where he was made professor of anatomy in 1689, and afterwards doctor in medicine. He died there in Feb. 1710, aged 62. The following epitaph was found after his decease, written with his own hand: "Philippus Verheyen Medicinæ Doctor & Professor, partem sui materialem hic in Cæmeterio condi voluit, ne Templum dehonestaret, aut nocivis halitibus inficeret. Requiescat in pace."

His "Corporis Humani Anatomia," published in 1693, met with a good reception from the public, as containing, besides the opinions of the ancients, the modern discoveries, described more at large and more accurately than in the bodies of anatomy that were published before. There are also many observations, the result of his own experiments.[2]

VERNET (JOSEPH), a celebrated French marine painter, was born at Avignon in 1712, and received the early part of his education at Rome. While there he contracted an acquaintance with Mr. Drake, of Sharlowes, in Buckinghamshire, then on his travels. Mr. Drake employed him to paint six pictures, and left the subjects to his own choice. They are very capital performances, in the painter's best manner, and are now in the drawing-room at Sharlowes.

Having stayed a competent time, eagerly employed in the contemplation of the finest models of antiquity, he returned to France, and his first designs were views of some of the principal sea-ports on the coast. These being shewn to his late majesty of France, procured him the appointment of marine painter to the king, with a competent salary, and every assistance that he requested to go through

[1] Eloges des Academiciens, vol. III.—Dict. Hist.—Month. Rev. LXXVI. N. S. XXXV.

[2] Niceron, vol. IV.—Eloy, Dict. Hist. de Medecine.

his plan of giving a view of every sea-port in the kingdom. This he completed, and under royal and national patronage the views have been engraved; and the prints, which are in general most exquisitely performed, have been disseminated through all Europe. Many of these engravings were by Balechon; one of them, well known to collectors by the name of "The Storm," was much admired for the fluidity of the water, and the spirit of the figures. One hundred of the prints were consigned to an engraver in London, and part of them sold; but some persons objecting to the very clumsy style in which a long dedication, inscribed under the print, was written, Balechon said he would soon remedy that, and with his graver drew a number of black lines upon the copper, over the dedication, so as in a degree to obliterate the words, and sent 100 impressions to England. These our connoisseurs soon found to be "the second impression," and eagerly bought up the first; but a print with the lines no man of taste would look at. This mortified the English printseller, who wrote to the French engraver, and complained that he could not sell the second set for half price. "Morbleu!" cries the Frenchman, "How whimsical are these English Virtuosi! They must be satisfied, however." To work he sets with his punch and hammer, and, repairing the letters, sends out the print, with the inscription apparently in its first state. A few of these were sold; but the imposition was soon discovered by the faintness of the impressions; and then those who did not possess the first impressions, were glad to have the plate in the second, rather than the third state; so that nearly all the third set lay upon the hands of the printseller. This produced a complaint; and the complaisant Frenchman, ever eager to satisfy his English customers, again punched out the lines, and brought the inscription to its second state.

This Proteus of a print very frequently appears in sales; and the contests of the connoisseurs about the superiority of those without lines to those with, and *vice versa*, are innumerable, and sometimes proceed to blows. This little history may perhaps induce them to consult their own eyes, in preference to black lines.

After a long and active life, in a manner that did honour to himself and his country, Vernet began to fear that his well-earned pension would be stopped by the troubles arising in France; and as 81 years of age is rather too late

a period for a man to take a very active part in national disputes, he meditated a retreat to England, which was put a stop to by his death in 1789. His works will, however, live as long as those of any artist of his day. In a light and airy management of his landscape, in a deep and tender diminution of his perspective, in the clear transparent hue of the sky, liquid appearance of the water, and the buoyant air of the vessels which he depicted on it, he had few superiors. In small figures employed in dragging off a boat, rigging a ship, or carrying goods from the quay to a warehouse, or any other employ which required action, he displayed most uncommon knowledge, and gave them with such spirit (though sometimes a little in the French fluttered style), as has never been equalled by any man except our most excellent Mortimer; and to be the inferior of Mortimer in that line is no dishonour. It has been the lot of every painter who ever lived, and will probably be the lot of all who ever will live. He carried that branch of the art to its highest degree of perfection. As a proof in what estimation Vernet was held, it may be mentioned that two of his pictures, now in the Luxembourg, were purchased by madame du Barry for 50,000 livres. It was said of him, that his genius neither knew infancy nor old age.[1]

VERNEUIL, or VERNULIUS (John), a French refugee, was born at Bourdeaux in 1583, and educated in the university of Montauban until he took his master's degree, when he was obliged to leave his country for the sake of his religion, and came to England, and found a friend in sir Thomas Leigh. In 1608 he was admitted a member of Magdalen college, Oxford, and in 1625 was incorporated master of arts, being then second keeper of the Bodleian library, in which Wood says, his services were valuable. He died at Oxford in Sept. 1647, and was buried in the church of St. Peter in the East, "at which time," says Wood, "our library lost an honest and useful servant, and his children a good father."

He wrote, for the use of his students, 1. "Catalogus Interpretum S. Scripturæ, juxta numerorum ordinem, qui extant in Bibl. Bodl." Oxon. 1635, 4to, the second edition. This was first begun by Dr. Thomas James. To it is added an "Elenchus auctorum, tam recentium quam antiquorum,

[1] Dict. Hist.—Gent. Mag. vol. LIX.

qui in quatuor libros sententiarum et Thomæ Aquinatis summas, &c. scripserunt." 2. "Nomenclator of such tracts and sermons as have been printed, or translated into English upon any place or book of Scripture, now to be had in Bodley's library," Oxon. 1637, and enlarged in 1642, 16mo. He also translated from French into English, principal Cameron's "Tract of the sovereign judge of controversies," Oxon. 1628, 4to, and from English into Latin, Daniel Dyke "On the deceitfulness of man's heart." This was printed at Geneva, 1634, 8vo.[1]

VERNEY (GUICHARD JOSEPH DU), an eminent French anatomist, was born Aug. 15, 1648, at Feurs en Forés, where his father was a physician. He studied medicine for five years at Avignon, and soon acquired fame for skill in anatomy, on which subject he read lectures with great accuracy and perspicuity. In 1676 he became a member of the royal academy of sciences at Paris, and was appointed to give lessons on anatomy to the dauphin. In 1679 he was appointed professor of anatomy, and attracted a great concourse of pupils, especially from foreign countries. He died Sept. 10, 1730, aged eighty-two, and had continued to the last his anatomical pursuits. He published in his life-time only one work, "Traité de l'organe de l'ouïe," but which is said to have been enough for his fame. This appeared first in 1683, and was soon reprinted and translated into Latin and German. From his manuscripts was published in 1751, "Traité des maladies des os," and published in English in 1762; and his "Oeuvres anatomiques," in 2 vols. 4to, edited by his pupil Senac. He contributed a great many observations to the Memoirs of the Academy, and the Journal des Savans.[2]

VERNON (EDWARD), esq. an admiral of distinguished bravery, was descended from an ancient family in Staffordshire, and born at Westminster on the 12th of November, 1684. His father, who was secretary of state to king William and queen Mary, gave him a good education, but never intended him for the sea-service: but, as the youth became desirous of entering on that employment, his father at last consented, and he pursued those studies which had a relation to navigation and gunnery with surprising alacrity and success. His first expedition at sea was under

[1] Ath. Ox. vol. II.
[2] Biog. Univ. art. Duverney.—Eloy, Dict. Hist. de Medecine.

admiral Hopson, when the French fleet and Spanish galleons were destroyed at Vigo. In 1702, he served in an expedition to the West Indies under commodore Walker; and, in 1704, on board the fleet commanded by sir George Rooke, which convoyed the king of Spain to Lisbon, when Mr. Vernon received a hundred guineas and a ring from that monarch's own hand. He was also at the famous battle of Malaga, the same year. In January 1705, he was appointed commander of the Dolphin; and, in 1707, commanded the Royal Oak, one of the ships sent to convoy the Lisbon fleet, which falling in with the French, three of our men of war were taken, and a fourth blown up. In 1708, Mr. Vernon commanded the Jersey, and was sent to the West Indies as rear-admiral under sir Charles Wager, where he took many valuable prizes, and greatly interrupted the trade of the enemy. In 1715, he commanded the Assistance, a ship of fifty guns, under sir John Norris, in an expedition to the Baltic; and, in 1726, the Grafton of seventy guns, under sir Charles Wager, in the same seas.

On the accession of his late majesty George II. in 1727, Mr. Vernon was chosen member for Penryn, in Cornwall, and soon after was sent, to Gibraltar, as commander of the Grafton, to join sir Charles Wager. The next expedition in which he was engaged was that which immortalized his name. This was in 1739: he was sleeping in his bed at Chatham when the courier arrived with the news at about two in the morning; and, being informed that dispatches of the utmost importance were arrived from London, he arose. On opening the packet, he found a commission appointing him vice-admiral of the blue, and commander in chief of a squadron fitting out for destroying the settlements of the Spaniards in the West Indies, with a letter from his majesty, requiring his immediate attendance on him. Having received his instructions, he weighed anchor from Spithead on the 23d of July; and, on the 20th of November, arrived in sight of Porto Bello, with only six ships under his command. The next day he began the attack of that town; when, after a furious engagement on both sides, it was taken on the 22nd, together with a considerable number of cannon, mortars, and ammunition, and also two Spanish men of war. He then blew up the fortifications, and left the place for want of land forces sufficient to keep it; but first distributed 10,000 dollars, which had been sent to Porto-Bello for paying the Spanish troops,

among the forces for their encouragement. In 1741, he made an unsuccessful attempt upon Carthagena in conjunction with general Wentworth. After his return home, the rebellion in 1745 breaking out, he was employed in guarding the coasts of Kent and Sussex; when he stationed a squadron of men of war in so happy a manner as to block up the French ports in the channel. But, soon after, complaints being made against him for superseding the orders of the lords of the admiralty, in appointing a gunner in opposition to one recommended by themselves, and for exacting too severe duty from his men, he was struck off the list of admirals; on which he retired from all public business, except attending the House of Commons as member for Ipswich in Suffolk. He died suddenly at his seat at Nacton in Suffolk, on the 29th of October, 1757, in the seventy-third year of his age.

It was the misfortune of this brave man, that too much of temper and political ambition made his life turbulent and unhappy. "Of all men," says the candid Charnock, "who have been fortunate enough to obtain celebrity as naval commanders, few appear to have taken greater pains to sully their public fame by giving full scope to all their private feelings; yet probably, for this very uncommon reason, he rose the greater favourite of fortune, in the minds of the people, to that pinnacle of popularity, the height of which was indeed great enough to dazzle and distract the firmest minds; so that to the infirmity of human nature may, in some measure, be ascribed that extravagance of conduct which might otherwise be more condemned. To say he was a brave, a gallant man, would be a needless repetition of what no person has ever presumed to deny him. His judgment, his abilities as a seaman, are unquestioned; and his character, as a man of strict integrity and honour, perfectly unsullied, &c." Admiral Vernon wrote some pamphlets in his own defence, or in defence of his peculiar opinions.[1]

VERNON (THOMAS), a learned lawyer, of whom our accounts are very imperfect, was the son and heir of Richard Vernon, esq. of Henbury-hall, Worcestershire, and made a considerable figure in the reigns of queen Anne and George I. representing the borough of Whitechurch,

[1] Charnock's Biog. Navalis.—A Life of Admiral Vernon was published in 1758, in which he is represented as a profound classical scholar!

Hampshire, in the parliaments called in 1710, 1713, 1714, and 1722. He had been secretary to the unfortunate duke of Monmouth. He died at Twickenham-park, August 22, 1726. His "Law Reports" were printed by order of the court of chancery, in 2 vols. fol. 1726, 1728, under the title of the "Reports" of Thomas Vernon, esq. "of Cases argued and adjusted in the high court of chancery, from 33 Car. II. to 5 Geo. I." Among other eminent authorities, the late lord Kenyon took occasion to observe, that it had been an hundred and an hundred times lamented that Vernon's Reports were published in a very inaccurate manner; there were some private reasons, said his lordship, assigned for that, which he would not mention. Mr. Vernon's notes were taken for his own use, and never intended for publication. He was, added lord Kenyon, the ablest man in his profession. There being a dispute after Mr. Vernon's death, whether his MSS. should go to his heir-at-law, or pass under the residuary clause in his will to his legal personal representatives, the court of chancery made an order for the publication of them, under the direction of Mr. Melmoth and Mr. Peere Williams, but as many of the cases have been found inaccurate, and to consist of loose notes only, John Raithby, esq. has lately edited and republished them with great labour, and as he has taken pains to examine all the cases with the register's book, they cannot fail to be an acceptable offering to the profession. Mr. Raithby's elaborate edition appeared in 1806 and 1807, 2 vols. 8vo.[1]

VERONESE, PAUL. See CAGLIARI.

VERONESE. See GUARINO.

VERSCHURING (HENRY), a Dutch painter, was the son of a captain, and born at Gorcum in 1727. Having discovered an early turn for designing, his father placed him at eight years of age with a portrait-painter at Gorcum, but at the age of thirteen he left this master to learn the greater principles of his art at Utrecht. After he had continued about six years with Both, a painter of good reputation there, he went to Rome, where he frequented the academies, and employed himself in designing after the best models. His genius leading him to paint animals, hunting, and battles, he studied every thing that might be useful to him in those ways. He also designed landscapes,

[1] Noble's Continuation of Granger.—Bridgman's Legal Bibliography.

and the famous buildings, not only in the neighbourhood of Rome, but all over Italy; which employment gave him a relish for architecture. After residing ten years in Italy, he resolved to return to his own country. He passed through Switzerland into France; and, while he was at Paris, met with a young gentleman who was going to make the tour of Italy, and was prevailed on to accompany him, after spending three years more in Italy, he came back to Holland, arriving at Gorcum in 1662. His taste for battle-pieces induced him to make a campaign in 1672, in the course of which he designed all the circumstances and accompaniments of war. His genius was fruitful; there was a great deal of fire in his imagination and in his works; and, as he had studied much after nature, he formed a particular taste which never degenerated into what is called manner, but comprehended a great variety of objects, and had more of the Roman than the Flemish in it. Such was the pleasure he took in his profession, that he had always a crayon in his hand; and, wherever he came, designed some object or other after nature. His best perfomances are at the Hague, Amsterdam, and Utrecht.

He was a man of so excellent a character, that he was chosen to be one of the magistrates of the city he lived in; and he accepted the office, with the condition that he should not be obliged to quit his profession. He was in the full career of fame and esteem both as a man and an artist, when, happening to undertake a small voyage, he was cast away two leagues from Dort, and drowned the 6th of April, 1690, aged sixty-two.[2]

VERSTEGAN (Richard), principally known as an antiquary, was the grandson of Richard Roland Verstegan, of an ancient family in the duchy of Guelderland, who being driven out of his own country by the confusions of war, came to England in the time of Henry VII. Here he married, and dying soon after, left an infant son, who was afterwards put apprentice to a cooper, and was father to the subject of this article. Richard was born in St. Catherine's parish, near the Tower of London, and after receiving the rudiments of education, was sent to Oxford, where he was generally called Roland. It does not appear what college he belonged to, or whether he is to be considered as a regular member of any, but he seems to have distin-

[2] Argenville, vol. III.—Pilkington.

guished himself in Saxon literature, then very little studied. He was, however, a zealous Roman catholic, and finding no encouragement in his studies without taking oaths adverse to his principles, he quitted the university, and settled at Antwerp, and practised drawing and painting. About 1592 he published a work, now very rare, entitled "Theatrum crudelitatum Hæreticorum nostri temporis," a thin quarto, with curious cuts representing the deaths of the Jesuits, and other missionaries who were hanged or otherwise put to death for their machinations against the church and state. This effort of zeal does not appear to have been in all respects agreeable to some of his own party; and either his fears on this account, or some other causes, induced him to leave Antwerp for Paris.[1] There being complained of by the English ambassador as a calumniator of his royal mistress, he was thrown into prison by the French king's orders. How long he was confined is not known, but when released he returned to Antwerp, and resumed his studies, which produced his "Restitution of decayed Antiquities," 1605, 4to, several times reprinted, a work of very considerable merit and judicious research; but, the principal subjects on English antiquities having been since more accurately investigated and treated, Verstegan's work is rather a curious than a necessary addition to the historical library. When he published it he seems to have been in better humour with England, and dedicated it very respectfully to James I. He corresponded much with sir Robert Cotton, and other antiquaries of the time. It is uncertain when he died, but some place that event soon after 1634. Verstegan wrote also "The successive regal Governments of England," Antwerp, 1620, in one sheet, with cuts; "A Dialogue on Dying well," a translation from the Italian; and a collection of very indifferent poetry, entitled "Odes; in imitation of the seven penitential Psalmes. With sundry other poems and ditties, tending to devotion and pietie," imprinted 1601, 8vo, probably at Antwerp.[2]

VERT (CLAUDE de), a celebrated and learned monk of Cluni, born October 4, 1645, at Paris. He was treasurer to the abbey of Cluni, visitor of the order, and vicar-general, in 1694. In 1695 he obtained the priory of St.

[1] Ath. Ox. vol. I.; one of the most confused of all Anthony Wood's lives. —Dodd's Ch. Hist.—Biog. Brit.—Censura Lit. vol. II.

Peter, at Abbeville, and died there, May 1, 1708. De Vert made the ceremonies of the church his particular study, and undertook to explain them both literally and historically in the 4 vols. 8vo (the first two of 1720, and 3 and 4 of 1713) which he has left on that subject, under the title of "Explications simples, littérales et historiques des Cérémonies de la Messe," &c. This work contains many curious, and to those of his own persuasion, many interesting particulars, and still continues to be esteemed. He was the author of some other works of less note.[2]

VERTOT D'AUBOEUF (RENE' AUBERT DE), a very pleasing French historian, whose principal works have been translated into English, was born at the castle of Bennetot, in Normandy, Nov. 25, 1655, of a good family. Such was his application to study, that in his seventeenth year he maintained his last philosophical theses. Much against his father's will he entered among the Capuchins, and took the name of brother Zachary, but the austerities of this order proving hurtful to his health, he was induced to exchange it for one of milder rules. Accordingly, in 1677, he entered among the Premonstratenses, where he became successively secretary to the general of the order, curate, and at length prior of the monastery. But with this he does not appear to have been satisfied, and after some other changes of situation, became a secular ecclesiastic. In 1701 he came to Paris in that character, and was in 1705 made an associate of the academy of belles lettres. His talents soon procured him great patronage. He was appointed secretary of commands to the duchess of Orleans Bade-Baden, and secretary of languages to the duke of Orleans. In 1715 the grand-master of Malta appointed him historiographer to that order, with all its privileges, and the honour of wearing the cross. He was afterwards appointed to the commandery of Santery, and would, but for some particular reasons, not specified, have been intrusted with the education of Louis XV. His last years were passed in much bodily infirmity, from which he was released June 15, 1735. His literary career has in it somewhat remarkable. He was bordering on his forty-fifth year when he wrote his first history, and had passed his seventieth when he had finished the last, that of Malta. He lived nine years afterwards, but under extreme languor of

[2] Moreri.—Dict. Hist.

body and mind. During this, when, from the force of habit, he talked of new projects, of the revolutions of Carthage, and the history of Poland, and his friends would represent to him that he was now incapable both of reading or writing, his answer was, that he had read enough to compose by memory, and written enough to dictate with fluency. The French regard him as their Quintus Curtius. His style is pleasing, lively, and elegant, and his reflections always just, and often profound. But he yielded too much to imagination, wrote much from memory, which was not always sufficiently retentive, and is often wrong in facts, from declining the labour of research, and despising the fastidiousness of accuracy. His works, which it is unnecessary to characterise separately, as they have been so long before both the French and English public, are, 1. "Histoire des Revolutions de Portugal," Paris, 1689, 12mo. 2. "Histoire des Revolutions de Suede," 1696, 2 vols. 12mo. 3. "Histoire des Revolutions Romaines," 3 vols. 12mo. 4. "Histoire de Malte," 1727, 4 vols. 4to, and 7 vols. 12mo. 5. "Traité de la mouvance de Bretagne." 6. "Histoire critique de l'etablissment des Bretons dans les Gaules," 2 vols. 12mo, a posthumous work, 1743. He wrote also some dissertations in the Memoirs of the Academy of Belles Lettres, and corresponded much with the literati of his time on subjects of history, particularly with earl Stanhope, on the senate of ancient Rome. His and lord Stanhope's Inquiry on this subject were published by Hooke, the Roman historian, in 1757, or 1758.[1]

VERTUE (GEORGE), an eminent engraver and antiquary, was born in the parish of St. Martin's-in the-fields, London, in 1684. His parents, he says himself, were more honest than opulent; but, according to his biographer, "if vanity had entered into his composition, he might have boasted the antiquity of his race: two of his name were employed by Henry VIII. in the board of works." He might have added, that in Ashmole's "History of the Order of the Garter," p. 136, a William Vertue is mentioned, as free-mason, 21 Henry VII. and one of the architects of the royal chapel of St. George, at Windsor. About the age of thirteen Vertue was placed with a master who engraved arms on plate, and had the chief business of London; but who, being extravagant, broke, and returned

[1] Moreri.—Dict. Hist.—Biog. Gallica.

to his country, France, after Vertue had served him between three and four years. Vertue then studied drawing for two years, after which he entered into an agreement with Michael Vandergutch for three more, which term he protracted to seven, engraving copper-plates for him. Having in 1709 received instructions and advice from several painters, he quitted his master on handsome terms, and began to work for himself, and employed his first year in drawing and engraving for books. At intervals he practised drawing and music, learned French, a little Italian, and Dutch, and was able to read all that was written in these languages on his art.

About this time he acquired the notice of sir Godfrey Kneller, which he acknowledges with gratitude, as of great importance to him, for his father had died and left a widow and several children to be supported by his labours. His words on this occasion do him honour: "I was the eldest, and then the only one that could help them; which added circumspection to my affairs then, as well as industry to the end of my life." When his works began to attract attention he found other patrons. Lord Somers employed him to engrave a plate of archbishop Tillotson, and rewarded him nobly. This print was the ground-work of his reputation; nothing like it had appeared for some years, nor at the hour of its production had he any competitors.

In 1711 an academy of painting was instituted by sir Godfrey Kneller, where Vertue continued to draw for some years with great assiduity. Soon after the accession of the present royal family, he published a large portrait of king George I. from a picture by Kneller. As it was the first portrait of that monarch, many thousands were sold, though by no means a laborious or valuable performance. However it was shewn at court, and was followed by his undertaking to engrave portraits of the prince and princess.

Vertue had now commenced those biographical and antiquarian researches, in which he has been so eminently successful. In these pursuits he made many journeys to different parts of our island, and his time was industriously employed in making drawings, catalogues, and various memoranda. His thirst after British antiquities soon led him to a congenial Mæcenas. That munificent collector, Robert Harley, second earl of Oxford, distinguished the merit and application of Vertue; and the invariable gratitude

of the latter, expressed on all occasions, attests at once the bounty of his patron and his own humility. Another of his patrons was Heneage Finch, earl of Winchelsea, whose portrait he painted and engraved, and who, being president of the society of antiquaries on its revival in 1717, appointed Vertue, who was a member, engraver to that learned body. Henry Hare, the last lord Coleraine, was also one of his antiquarian benefactors, and the university of Oxford employed him for many years to engrave the head pieces for their almanacks.

With lord Orford, lord Coleraine, and Mr. Stephens the historiographer, he made several tours to various parts of England. For the former he engraved portraits of Matthew Prior, sir Hugh Middleton, and other distinguished men: for the duke of Montague he engraved sir Ralph Windwood; for sir Paul Methuen, the portraits of Cortez, and archbishop Warham from Holbein's original at Lambeth; and for lord Burlington, Zucchero's queen Mary of Scotland, a plate which evinces more felicity, and a better taste of execution, than most other of his works. In 1727 he travelled with lord Oxford to Burleigh, Lincoln, Welbeck, Chatsworth, and York, at which latter place he obtained from Francis Place many of those anecdotes of Hollar which are inserted in his biography. In the next year, the duke of Dorset invited him to Knowle. From the gallery there, he copied the portraits of several of the poets, but he was disappointed on an excursion to Penshurst, at not finding there any portrait of sir Philip Sidney.

In 1730 appeared his twelve heads of distinguished poets, one of his capital works, which he meant to have followed with the portraits of other eminent men, arranged in classes, but this scheme was taken out of his hands by the Messrs. Knapton; and there is reason to think that Vertue's rigid regard for veracity, which made him justly scrupulous of authenticating the likenesses of deceased characters without the clearest proofs, and not the superior taste or discernment of the Knaptons, made them engage the superior talents of Houbraken and Gravelot, to finish a work which our artist had begun, and had himself projected.

His next considerable production was, the portraits of king Charles I. and the loyal sufferers in his cause, with their characters subjoined from Clarendon. But this was scarcely finished, before Rapin's history of England ap-

peared, a work which had a prodigious run, insomuch that it became all the conversation of the town and country, and the noise being heightened by opposition and party, it was proposed to publish it in folio by numbers, of which thousands were sold every week. The Messrs. Knapton engaged Vertue to accompany it with effigies of the kings and other suitable embellishments, an undertaking which occupied three years of his life. He presented a copy of this work, when finished, richly bound, to the prince of Wales, at Kensington.

He now renewed his topographical journeys, accompanied sometimes by the earl of Leicester, sometimes by lord Oxford, and sometimes by Roger Gale the antiquary; and between 1734—38, visited St. Albans, Northampton, Oxford, Penshurst, Warwick, Coventry, Stratford, and travelled through the counties of Kent, Sussex, and Hampshire, where he made various sketches, drawings, and notes, always presenting a duplicate of his observations to his patron lord Oxford. In 1739 he travelled eastward with lord Coleraine, through the counties of Essex, Suffolk, and Norfolk, stopping as usual to make drawings and observations at every memorable church, seat, or other spot congenial to his pursuits. In 1741 he lost his noble friend and patron the earl of Oxford, who died on the 16th of June. But his merit and modesty still raised him benefactors. The countess dowager of Oxford, even, alleviated his loss, and the duchess of Portland (their daughter), the duke of Richmond, and lord Burlington, did not forget him among the artists whom they patronized.

In 1749 he found a yet more exalted protector in the prince of Wales, whom he often had the honour of attending, and to whom he sold many prints, miniature pictures, &c. and had now reason to flatter himself with permanent fortune; but the death of this prince suddenly blasted the hopes of Vertue, and affected him with considerable dejection of spirits, from which he never perfectly recovered. He died in 1756, and was buried in the cloisters of Westminster-abbey. Lord Orford has given a catalogue of his engravings (amounting to near five hundred!) classed under the heads of Royal Portraits, Noblemen, Bishops, Poets, Antiquaries, Tombs, Historic Prints, Coins, Medals, Frontispieces, &c. &c. &c.

Valuable as Vertue's engravings are, he would have had more admirers, if his style had been more spirited; yet the

antiquary and the historian who prefer truth to elegance of design, and correctness to bold execution, have properly appreciated his works, and have placed him, in point of professional industry at least, next to his predecessor Hollar. But the public owe another obligation to Vertue. After his death the late lord Orford purchased the manuscript notes and observations which he had put down, as materials for a history of artists, and from them published that very useful and entertaining work, which he entitled: "Anecdotes of Painting in England; with some account of the principal Artists, and incidental notes on other Arts, collected by Mr. George Vertue," 1762, 5 vols. 4to; since republished in 1782, 5 vols. 8vo. "Vertue," says Mr. Walpole, "had for several years been collecting materials for a work 'upon Painting and Painters:' he conversed and corresponded with most of the virtuosi in England: he was personally acquainted with the oldest performers in the science: he minuted down every thing he heard from them. He visited every collection of them, attended sales, copied every paper he could find relative to the art, searched offices, registers of parishes, and registers of wills for births and deaths, turned over all our own authors, and translated those of other countries which related to his subject. He wrote down every thing he heard, saw, or read. His collections amounted to near forty volumes, large and small. In one of his pocket-books I found a note of his first intention of compiling such a work: it was in 1713, and he continued it assiduously to his death in 1757. These MSS. I bought of his widow after his decease." Vertue's private character, it must not be omitted, was of the most amiable kind; friendly, communicative, upright in all his dealings, a most dutiful son, and an affectionate husband. He laboured almost to the last, solicitous to leave a decent competence to a wife, with whom he lived many years in tender harmony, and who died in 1776, in the seventy-sixth year of her age. He had a brother James, who followed the same profession at Bath, and died about 1765.[1]

VESALIUS (Andrew), a celebrated anatomist and physician, was descended from a family which had abounded with physicians. John Vesalius, his great-grandfather,

1 Walpole's Anecdotes.—Nichols's Bowyer, where are many letters to and from Vertue, which present his character and industry in a very pleasing light.

was physician to Mary of Burgundy, first wife of Maximilian I.; and went and settled at Louvain when he was old. Everard, his grandfather, wrote commentaries upon the books of Rhases, and upon Hippocrates's "Aphorisms:" and his father Andrew was apothecary to the emperor Charles V. Our Vesalius was born at Brussels, but in what year seems to be uncertain; Vander-Linden finding his birth in 1514, while others place it in 1512. He was instructed in the languages and philosophy at Louvain, and there gave early tokens of his love for anatomy, and of his future skill in the knowledge of the human body; for, he was often amusing himself with dissecting rats, moles, dogs, and cats, and with inspecting their viscera.

Afterwards he went to Paris, and studied physic under James Sylvius; but applied himself chiefly to anatomy, which was then a science very little known. For, though dissections had been made formerly, yet they had long been discontinued as an unlawful and impious usage; and Charles V. had a consultation of divines at Salamanca, to know, if, in good conscience, a human body might be dissected for the sake of comprehending its structure. He perfected himself in this science very early, as we may know from his work "De Humani Corporis Fabrica:" which, though then the best book of anatomy in the world, and what justly gave him the title of "the Father of Anatomy," was yet composed by him at eighteen years of age. Afterwards he went to Louvain, and began to communicate the knowledge he had acquired: then he travelled into Italy, read lectures, and made anatomical demonstrations at Pisa, Bologna, and several other cities there. About 1537, the republic of Venice made him professor in the university of Padua, where he taught anatomy seven years, and was the first anatomist to whom a salary was given; and Charles V. called him to be his physician, as he was also to Philip II. king of Spain. He acquired a prodigious reputation at those courts by his sagacity and skill in his profession, of which Thuanus has recorded this very singular proof. He tells us, that Maximilian d'Egmont, count of Buren, grand general, and a favourite of the emperor, being ill, Vesalius declared to him, that he could not recover; and also told him, that he could not hold out beyond such a day and hour. The count, firmly persuaded that the event would answer the prediction, invited all his

friends to a grand entertainment at the time; after which he made them presents, took a final leave of them, and then expired precisely at the moment Vesalius had mentioned. If this account be not true, it shews at least the vast reputation Vesalius must have risen to, where such stories were invented to do him honour.

Vesalius was now at the very height of his reputation, when all at once he formed a design of making a journey to Palestine. Many reasons have been given, and more conjectures formed, about his motive to this strange adventure; yet nothing certain appears concerning it. Hubert Languet, in a letter to Gasparus Peucerus, gives this account of the affair: "Vesalius, believing a young Spanish nobleman, whom he had attended, to be dead, obtained leave of his parents to open him, for the sake of inquiring into the real cause of his illness, which he had not rightly comprehended. This was granted; but he had no sooner made an incision into the body, than he perceived the symptoms of life, and, opening the breast, saw the heart beat. The parents, coming afterwards to the knowledge of this, were not satisfied with prosecuting him for murder, but accused him of impiety to the inquisition, in hopes that he would be punished with greater rigour by the judges of that tribunal than by those of the common law. But the king of Spain interposed, and saved him; on condition, however, that, by way of atonement, he should undertake a pilgrimage to the Holy Land." Manget, in his "Bibliotheca Medicorum," states the same; and the account has been generally adopted. In the mean time others pretend, that he undertook this journey out of an insatiable thirst after riches: but this is a more improbable reason than the former; for, how was a journey to Jerusalem calculated to make a man rich? Swertius ascribes it to the querulous and imperious humour of his wife, which made home insupportable to him: and Imperialis informs us, that the uneasiness arising from the cabals of envy, and the hatred of the Galenists, whose master and doctrines he censured with great freedom, without allowing any thing to inveterate prejudices, so disgusted him with his present situation, and perhaps hurt him with his prince, that, in order to withdraw from court with the best grace he could, he formed this extraordinary resolution. But, whatever was the motive, he set out with De Rimini, general of the Venetian army, whom he accompanied to Cyprus; whence

he passed to Jerusalem. He was returning, at the invitation of the senate of Venice, to fill the physic-chair at Padua, become vacant in 1563 by the death of Fallopius; but, being shipwrecked and thrown upon the island of Zante, perished miserably, Oct. 1564. His body was afterwards found, and buried in the church of St. Mary in that island.

He was the author of several medical works; the chief of which is his "De Humani Corporis Fabricâ," published in 1543, a work which occupies a most conspicuous place in the annals of science, which freed medicine from the trammels of authority, laid the foundation of genuine anatomy, and even contained a bold and pretty full outline of the science. This work exhibited a regular and minute description of the human body, illustrated by excellent engravings, and a resolute exposure of the mistakes of Galen, whose ignorance Vesalius is at great pains to point out. He has therefore been justly considered as the restorer of anatomy, in which he was indeed profoundly skilled. Thuanus relates a singular proof he gave of his exact knowledge of the human body while he was at Paris; where, with his eyes bound, he undertook to mention any the least bone that should be put into his hands, defying them to impose upon him; and actually performed what he undertook. Being at Basil in 1542, he presented the university there with a human skeleton which he had prepared himself, and which is still in the lecture-room there, with a long inscription over it. The whole of his works were published by Boerhaave and Albinus at Leyden, 1725, 2 vols. fol. [1]

VESLING (JOHN), an able anatomist, was born in 1598, at Minden, in Westphalia, and studied the classics, philosophy, and medicine, at Vienna. After he had applied to the latter for some time, he undertook a voyage to the Levant, in pursuit of natural history, remained a considerable time at Egypt, and finished by going to Jerusalem, where he was made a knight of the holy sepulchre. He then returned to Venice, and in 1608 gave private lectures on anatomy and botany, with such success that the regular professors were soon deserted. The republic, sensible of the services of so able a man, made him, in 1632, first professor of anatomy at Padua, a chair which was then vacant, and which he filled with increasing reputation, although he was a little

[1] Eloy, Dict. Hist. de Medecine.—Manget.—Haller, &c.

deaf, and had impediments of speech which rendered him rather difficult to be understood. But these defects were soon overlooked, and he was also appointed to lecture on surgery and botany, until finding so many labours too much for his health, he obtained leave, in 1638, to confine himself to surgery and botany only, with the care of the botanic garden. Here he was in his element, for botany had always been his favourite study; and in order to render the garden at Padua the best in Europe, he solicited permission to pay another visit to the Levant, in 1648. The fatigues of this voyage, however, undermined his constitution, and soon after his return he died, Aug. 30, 1649. His works, all of which were esteemed valuable, are, 1. "Observationes et notæ ad Prosperi Alpini librum de plantis Ægyptii, cum additamentis aliarum plantarum ejusdem regionis," Padua, 1638, 4to. Of this work, Ray availed himself. 2. "Syntagma Anatomicum," his principal work, of which there have been many editions, the best by Blasius, at Utrecht, 1696, 4to. It was also translated into Dutch and German, and into English by Culpepper, 1653, fol. 3. "Catalogus plantarum horti Patavini," Padua, 1642, 12mo, reprinted with additions in 1644. 4. "Opobalsami veteribus cogniti vindiciæ," ibid. 1644, 8vo. 5. "A very curious work, compiled from his MSS. after his death, "De pullitione Ægyptiorum, et aliæ Observationes Anatomicæ, et Epistolæ medicæ posthumæ," Hafniæ, (Copenhagen), 1664, 8vo.[1]

VESPUTIUS (Americus), or Amerigo Vespucci, a navigator from whose name the largest quarter of the world has very unjustly been named, was born at Florence, March 9, 1451, of a distinguished family, and educated by an uncle, a man of learning, who had the care of the education of the Florentine nobility. Vespucci made great progress in natural philosophy, astronomy, and cosmography, the principal branches in which the Florentine nobility were instructed, because being for the most part destined for commerce, it was necessary they should become acquainted with the sciences connected with navigation. Commerce had been the foundation of the grandeur and prosperity of the republic, and as each family educated some member who was to serve his country in that pursuit, that of Vespucci chose Amerigo, or Americus, to follow the example of their ancestors in this respect. Accordingly he

[1] Eloy, Dict. Hist. de Medicine.

left Florence in 1490, and went to Spain, to be initiated in mercantile life. He is said to have been at Seville in 1492, when Columbus was preparing for a new voyage, and the rage for new discoveries was at its height. The success of that celebrated navigator raised this passion in Americus, who determined to give up the pursuit of trade, in order to go and reconnoitre the new world, of whose existence Europe had just heard.

With this design he began his first voyage on May 10, 1497, leaving Cadiz with five ships under the command of Ojeda. This fleet sailed towards the Fortunate islands, and keeping a Western course, reached the continent of America, in thirty-seven days. They visited the gulph of Paria, and the island of St. Marguerite, and sailed along the coast for four hundred leagues. After a voyage of thirteen months, they returned to Cadiz, Nov. 15, 1498. Americus, who by his skill in navigation had very much contributed to the success of this expedition, was extremely well received at the court of Seville. In the month of May 1499, he left Cadiz for Cape de Verd, passed the Canaries within sight, and in forty-four days after his departure, reached an unknown land, situated under the torrid zone, which was the continuation of that which he had discovered in his first voyage. After sailing for some time along the coast, he returned to the Spanish island of St. Domingo, where Ojeda had some disputes with the Europeans, who six years before had come there with Columbus. The fleet now directed its course northwards, and discovered several islands, the number of which, Americus says, amounted to a thousand, a calculation which his panegyrist contents himself with considering as a poetical exaggeration. Ojeda intended to have continued this route, but the complaints of the crew obliged him to return to Europe. On the arrival of his fleet, Ferdinand and Isabella, to whom Americus presented various productions of the new world, received him in the most flattering manner; and when his discoveries reached the ears of the Florentines, they rejoiced in having produced so great a man. Seduced, however, by the promises of Emanuel, king of Portugal, Americus quitted the service of Spain, and set sail from Lisbon, May 10, 1501, with three Portuguese ships. In this fleet he arrived at Cape St. Augustine, and coasted almost the whole of Brazil to Patagonia, but a succession of tempestuous weather forced him to return to Portugal, where he

arrived Dec. 7, 1502. The king, very much pleased with this voyage, wished Americus to undertake another; and for the fourth time, this Florentine navigator embarked with a fleet of six ships, May 10, 1505, with the hope of discovering, by the West, a new way to Malacca; but this expedition was less successful than the preceding. After losing one of the vessels, and encountering the greatest dangers, they gained the bay of All Saints, Brazil, and lost no time in returning to Europe.

Americus remained in Portugal until 1506, the time of Columbus's death, when the Spanish court wishing to repair the loss occasioned by that event, recalled Americus into their service, who again sailed, in 1507, in a Spanish fleet, with the title of first pilot, and it was during this voyage that the new world took its name from him. Thus, says the abbé Raynal, the moment America became known from the rest of the world, it was distinguished by an act of injustice. Americus lived a considerable time afterwards to enjoy this usurped honour, and is said to have often visited the continent which bore his name. He died in 1516, at which time he was again in the service of Portugal. Emanuel, in order to do honour to his memory, caused the remains of his ship to be deposited in the cathedral of Lisbon, and Florence bestowed honours on his family.

In 1745, Bandini published in 4to, "Vitta e Lettere di Amerigo Vespucci, &c." a continued panegyric on the Florentine adventurer, to whom he does not hesitate to attribute the discovery of America. According, indeed, to the dates which he gives of the first two voyages of Americus, and which we have followed in the preceding account, it would appear that he had the priority in the discovery; but the Spanish writers have proved that the dates of those voyages are fictitious, and that the first, if it ever took place at all, must have been in 1499 instead of 1497. It seems also generally agreed that Americus never had the command in any expedition, that he acted only as geographer or pilot, and that he never undertook any of his voyages until after the return of Columbus. By some unaccountable caprice, however, America was at first, and is still, called by his name, and succeeding ages, although they may regret, cannot correct the error.

Americus left a journal of his four voyages, which was printed in Latin at Paris in 1532, and at Bale in 1555, but there are Italian and French translations of the earlier dates

of 1519 and 1516. Some of his letters were printed in a thin 4to, of 22 pages, at Florence in 1516, which are addressed to Soderini and Lorenzo de Medici, and are said to discover a very superior knowledge of navigation.[1]

VETTORE. See VICTORIUS.

VEYTH. See VYTH.

VICARS (JOHN), an extraordinary enthusiast in the seventeenth century, was born in London in 1582, descended from the family of Vicars in Cumberland. He was educated in Christ's hospital, London, and afterwards was a member of Queen's college, Oxford, but whether he took his degrees, Wood has not discovered. After leaving college he went to London, and became usher of Christ's hospital, which place he held till towards the close of his life. It does not appear that he was a preacher, although most of his writings concern the religious controversies of the times. Upon the commencement of the rebellion, "he showed his great forwardness," says Wood, "for presbyterianism, hated all people that loved obedience, and affrighted many of the weaker sort, and others, from having any agreement with the king's party, by continually inculcating into their heads strange stories of God's wrath against the cavaliers. Afterwards, when the independents became predominant, he manifested great enmity against them, especially after the king's death." Foulis, in his "History of Plots," says that "he could out-scold the boldest face in Billingsgate, especially if kings, bishops, organs, or maypoles, were to be the objects of his zealous indignation." This indeed is a pretty just character of John Vicars's writings, which form a store-house of the abusive epithets and gross personal reflections which passed between the lower order of sectaries in that period of confusion. The title of his work against John Goodwin, will afford a good specimen of John's language. This was published in 1648, "Coleman-street-Conclave visited; and that grand impostor, the schismatics' cheater-in-chief (who hath long slily lurked therein) truly and duly discovered; containing a most palpable and plain display of Mr. John Goodwin's self-conviction (under his own hand-writing), and of the notorious heresies, errors, malice, pride, and hypocrisy, of this most huge Garagantua in falsely pretended piety, to the lamentable misleading of his too cre-

[1] Biog. Univ. art. Amerigo.

dulous soul-murdered proselytes of Coleman-street, and elsewhere; collected principally out of his own big-braggadochio wave-like swelling and swaggering writings, full fraught with six-footed terms, and fleshlie rhetorical phrases, far more than solid and sacred truths, and may fitly serve (if it be the Lord's will) like Belshazzar's hand-writing on the wall of his conscience, to strike terror and shame into his own soul and shameless face, and to undeceive his most miserably cheated, and inchanted or be-witched followers." This is accompanied by a portrait of Goodwin (the only one mentioned by Granger, and of course in great request) with a windmill over his head, and a weather-cock upon it; the devil is represented blowing the sails; and there are other emblems, significant of Goodwin's fickleness. Vicars died Aug. 12, 1652, in the seventy-second year of his age, and was buried in Christ church, Newgate-street. Wood has given a list of sixteen of his writings, the most curious of which is his "Parliamentary Chronicle." This is still esteemed useful, and being scarce, is generally sold at a very high price. It was printed at different times under the following titles: 1. "God in the Mount; or England's Remembrancer, being the first and second part of a Parliamentary Chronicle," 1644, 4to. 2. "God's Arke overtopping the World's waves; or, a third part of a Parliamentary Chronicle," 1646. 3. "The Burning-bush not consumed; or the fourth and last part of a Parliamentary Chronicle," 1646. These were then published together, under the title of "Magnalia Dei Anglicana, or, England's Parliamentary Chronicle," 1646. Vicars was also a poet, and in the "Censura Literaria," we have an account and specimen of a work of this kind entitled "Mischief's Mysterie; or, Treason's Master-piece; the powder-plot, invented by hellish malice; prevented by heavenly mercy; truly related, and from the Latin of the learned and reverend Dr. Herring, translated, and very much dilated by John Vicars," 1617. At the end of this are some smaller poems.[1]

VICARY (THOMAS), of whose personal history we have no account, deserves some notice, as the first anatomical writer in the English language. He was a citizen of London, serjeant-surgeon to Henry VIII. Edward VI. Mary I. and Elizabeth; and chief surgeon of St. Bartholomew's

[1] Ath. Ox. vol. II.—Cens. Lit. vol. I. and III.

Hospital. His book is entitled "A Treasure for Englishmen; contayning the Anatomie of Man's Bodie, 1548;" or, as given by Ames, "A profitable Treatise of the Anatomy of Man's Body; compiled by T. Vicary, and published by the Surgeons of St. Bartholomew's Hospital," 1577, 12mo, and in 1633 in 4to; together with several other medical and chirurgical tracts. It is a short piece, designed for the use of his more unlearned brethren, and taken almost entirely from Galen and the Arabians. Before the latter editions is prefixed a rude figure of a skeleton.[1]

VICO, VICUS, or VIGHI (ENEAS), a skilful medallist of the sixteenth century, was born at Parma, where, hearing of the reputation which Marc Antonio Raimondi had acquired at Rome by his engravings, he went to that city, and became his pupil. As an engraver, Strutt thinks that Vico was a man of abilities, but does not seem to have been endowed with patience enough to pay sufficient attention to the mechanical part of the execution of his plates. He could draw correctly, but seldom exerted himself. He is noticed here, however, chiefly for his knowledge of medals. In 1548, he published his "Discourses on the Medals of the Ancients," Venice, 4to, succeeded by a second edition in 1555. This, which is a treatise of very considerable intelligence for that period, treats of the metals employed in ancient coinage; of portraits to be found on coins; of the types on their reverses; of their legends; of medallions; of false medals, and rules for discerning them; dates of history; forms of edifices; names of magistrates, &c. This he dedicated to one of his patrons, the grand duke Cosmo, himself a distinguished amateur.

The following publications of his are also in great request: "Monumenta aliquot antiquorum ex gemmis et cameis incisa," Rom. fol. "Omnium Cæsarum verissimæ imagines ex antiquis numismatibus desumptæ," 1544, 4to; and "Augustarum imagines formis expressæ, vitæ quoque earumdem breviter enarratæ," &c. Venice, 1558, 4to, the two last edited by P. Manutius. The time of his birth or death is not known.[2]

VICQ-D'AZIR (FELIX), a French physician, was born at Valognes, in Normandy, April 28, 1748. His father

[1] Aikin's Biog. Memoirs of Medicine.
[2] Tiraboschi.—Dict. Hist.—Pinkerton's Essay on Medals.

was a physician, and probably inspired him with a love for the same profession, as in his early years he became ambitious of a name in the medical world. At the age of seventeen he came to Paris, and soon was distinguished for some essays on anatomy and physiology, written in a pure and correct style. He became one of the principal founders of the medical society of Paris, and it was long his office to pronounce the eloges of deceased men of eminence in the profession, which were so much admired that, in 1788, the French academy elected him a member in the room of Buffon. He had been before a member of the academy of sciences. He was in the height of fame and usefulness when his constitution, which had long suffered by a weakness of the chest, became sensibly affected by the horrors of the revolutionary victims daily presented to his eyes. He died June 20, 1794. His works, including his eloges, were collected by J. L. Moreau de la Sarthe, a physician, and published in 6 vols. 8vo, and one in 4to of plates, 1805. To this is prefixed a life of Vicq-d'Azir, which is said to be interesting; but it has not fallen in our way.[1]

VICTOR, St. See ACHARD.

VICTOR (Sextus Aurelius), a Roman historian, lived in the fourth century, probably in the reigns of Constantius and Theodosius, as may be collected from some dates in his history. He was the son of very obscure parents, and had not the benefit of education. He was probably a native of Africa, as he makes very honourable mention of that country in his writings, calling it the glory of the world. In spite, however, of the meanness of his extraction, he had talents which raised him to the highest honours. In the year 361, Julian appointed him prefect of Pannonia; and, as a recompense of his services, he was honoured with a statue of brass. A considerable time afterwards, he was prefect of Rome, and in the year 369 consul with Valentinian. He obtained this last dignity probably under the reign of Theodosius; for there is an inscription extant, which Sextus Aurelius Victor, prefect of the city, caused to be engraved on a monument in honour of Theodosius. If all this belongs to the same Sextus Aurelius Victor, as is not unlikely, he filled, under various emperors, posts of great distinction, and appears to have lived till towards the end of the fourth century.

[1] Dict. Hist.

There are some works extant under his name: 1. "Origo gentis Romanæ." This history should extend, as its title imports, from the uncertain times of Janus to the tenth consulate of Constantius; but what remains comes no lower down than the first year from the foundation of Rome. 2. "De viris illustribus urbis Romæ." This was often reprinted in the sixteenth century, under the names of the younger Pliny, of Suetonius, or Emilius Probus. It has also been attributed to Cornelius Nepos. The series of illustrious men begins with Phocas, and ends with Pompey. 3. "De Cæsaribus historia, ab Augusto Octavio, id est, a fine Titi Livii usque ad consulatum decimum Constantii Augusti et Juliani Cæsaris tertium." 4. "De vita et moribus imperatorum Romanorum excerpta, e Cæsare Augusto usque ad Theodosium imperatorem." The third of these works, "De Cæsaribus historia," is, perhaps, the only one that can be ascribed with certainty to Aurelius. The first edition of Aurelius Victor was printed at Antwerp, 1579, 8vo, with notes by Schottus, who was the first restorer of the text. The other good editions are the "Variorum," by Pitiscus, 1696, 8vo; that by Arntzenius, Amst. 1733, 4to; by Gruner, 1757, 8vo; and the Bipont. 1789.[1]

VICTORIUS, or VETTORI (Peter), an eminent Italian scholar, was born at Florence, in the month of July, 1499. In very early life he began his studies in philosophy, mathematics, jurisprudence, and particularly Greek and Latin. In 1522, he went to Spain with Paul Vettori, a relation, who was general of the gallies, and appointed to accompany the new pope, Adrian VI. into Italy. Our author stopt at Catalonia, and travelled over that and the neighbouring parts in quest of the remains of Roman antiquities, of which he took copies. He also afterwards continued this research at Rome, when he went there to congratulate Clement VII. on his accession to the popedom. This pope had been a nobleman of Florence, and of his own standing. When the revolt took place at Florence Vettori sided with the republican party, and, during the prevalence of the Medici family, retired to the country, and devoted himself to study, with the firm resolution to meddle no more with public affairs. When the duke Alexander was killed, and the senators and patricians were

[1] Vossius de Hist. Lat.—Fabric. Bibl. Lat.—Blount's Censura.—Biog. Univ. in art. Aurelius.—Saxii Onomast.

assembled to consider of a new form of government, they invited Vettori to take part in their deliberations; but instead of complying, he went to Rome, and left his discordant and tumultuous countrymen to determine among themselves whether they would be freemen or slaves. "My country," he used to say, "is in the same situation as Rome formerly; it will neither tolerate liberty nor slavery. Riches have produced pride, and pride, ambition. The laws have no longer any force; every day they are repealing old laws and making new ones, and no more respect is paid to the new than to the old. In the present state of my country, I clearly see that it must have a sovereign, but I will not aid in giving it a sovereign, for fear of giving it a tyrant."

With such arguments he always answered those who by letter or in person pressed him to return to Florence, and affected even to consider his refusal as criminal. He had the wisdom to abandon politics, and dedicate his whole time and attention to the acquisition of knowledge. And in such esteem was he held on account of his learning, that Cosmo I. who could not love him on account of his hostility to the Medici family, yet sent him an invitation to become Greek and Latin professor in the university of Florence. This was a noble sacrifice of prejudice on the part of the duke, and Vettori executed the duties of his office for more than forty years with the highest reputation, and formed many distinguished scholars both Italians and foreigners. Whether we consider the utility of his lectures or his public works, it will appear that literature was as highly indebted to him as to almost any scholar of his time. Had he done nothing but collate and correct the editions of the Greek and Latin authors which had appeared from the invention of printing to his own time, his labours would have been of infinite service in that comparatively dark period; but we are indebted to his industry also for the collation of a vast number of manuscripts, and selecting the best for the press, in which he shewed great judgment, and assigned his reasons with critical precision. But his services did not end even here, for he furnished the learned world with notes and commentaries, which gave superiority to many editions of the classics, as various parts of Aristotle's works, Terence, Varro, Sallust, Euripides, Porphyry, Plato, Xenophon, &c.; but of all his editions, that of Cicero, printed in 1534—37, four vols. folio, has justly received the encomiums of the literary world ever since his

time. He has been called "Verus Ciceronis sospitator," and Grævius is of opinion that Cicero is more indebted to him than to all the other critics and commentators. Besides these and his "Variæ lectiones," of which there have been several editions, and which discover great critical knowledge, he was the author of some Latin poetry and orations, of letters both in Latin and Italian, and an Italian treatise on the culture of olives. Men of learning of all countries were happy in his acquaintance and correspondence, and princes and other great personages not only attended his lectures, but expressed their veneration of his talents and worth, by diplomas, titles, and presents. He died in the eighty-sixth year of his age, in 1585, and was interred with great solemnity at the public expence in the church of the Holy Spirit, where is a marble monument and inscription to his memory. It is said that his private virtues, as well as his talents, made his death the subject of universal regret.[1]

VIDA (Marcus Hieronymus), an elegant modern Latin poet and critic, was a native of Cremona, and was born, as is generally thought, about 1470, but with more probability about 1480. His parents were not wealthy, yet enabled to give him a good education. After having made considerable proficiency in philosophy, theology, and political science, he came to Rome in the latter part of the pontificate of Julius II. and appears to have mixed in the literary societies of the place; and his poem on the game of chess, "Scacchiæ Ludus," introduced him to the favour of Leo X. who received him with particular distinction and kindness, admitted him as an attendant at court, and rewarded him with honours and emoluments. But that upon which the poet appears chiefly to have congratulated himself was, that his works were read and approved by the pontiff himself. It was at the suggestion of Leo that he began his celebrated "Christiad," which he afterwards completed in six books, but Leo did not live to see it finished. It was, however, published under the patronage of Clement VII. in 1535. In the mean time Clement had already raised Vida to the rank of apostolical secretary, and in 1532, conferred on him the bishopric of Alba. Soon after the death of that pontiff, Vida retired to his diocese, and was present at its defence against the attack of the French

[1] Tiraboschi.—Moreri.—Bullart's Academie des Sciences.

in 1542, where his exhortations and example animated the inhabitants successfully to oppose the enemy. After having attended in his episcopal character at the council of Trent, and taken an active part in the ecclesiastical and political transactions of the times, he died at his see at Alba, Sept. 27, 1566, more respected for his talents, integrity, and strict attention to his pastoral duties, than for the wealth which he had amassed from his preferments.

Mr. Roscoe, whom we have hitherto principally followed, observes, that of all the writers of Latin poetry at the period in which he lived, Vida has been the most generally known beyond the limits of Italy. This is to be attributed, Mr. Roscoe adds, not only to the fortunate choice of his subjects, but to his admirable talent of uniting a considerable portion of elegance, and often of dignity, with the utmost facility and clearness of style; insomuch that the most complex descriptions or abstruse illustrations are rendered by him perfectly easy and familiar to the reader. Dr. Warton is of opinion that the merits of Vida seem not to have been particularly attended to in England, till Pope introduced him in these lines:

"Immortal Vida: on whose honour'd brow
The poet's bays and critic's ivy grow."

The first specimen of the talents of Vida in Latin poetry appeared in a collection of pieces on the death of the poet Aquila, which happened in 1500, towards which he contributed two pieces, which were published in that collection at Bologna, in 1504. His whole works were first printed at Rome, in 1527 and 1535, in 2 vols. 4to, but he published a more complete edition at Cremona, 1550, 2 vols. 8vo. The first contains, "Hymni de rebus divinis," and "Christiados libri sex;" the second "De Arte Poetica libri tres;" "De Bombyce libri duo;" Scacchiæ Ludus;" "Bucolica;" "Eclogæ, et Carmina diversi generis." Besides the poems comprehended in these two volumes, others are ascribed to him, as "Italorum Pugilum cum totidem Gallis certamen;" "Carmen Pastorale in Obitum Julii II. Pontificis Maximi;" "Epicedion in Funera Oliverii Cardinalis Caraphæ;" but these he disavowed in a postscript to the above edition of his poems. He was also the author of some pieces in prose, as "Dialogi de Republicæ Dignitate;" "Orationes tres Cremonensium adversus Papienses in Controversia Principatus;" and "Constitutiones Synodales Civitati Albæ et Diœcesi prescriptæ."

Of such of these works, as his reputation as a Latin poet is at this day founded on, his three books "De Arte Poetica" were probably the first produced; and these were soon afterwards followed by the "Bombyx," and by his "Scacchiæ Ludus," which, as we noticed, introduced him to Leo X. The "Bombyx," or silk-worm, is written with classical purity, and with a just mixture of the styles of Lucretius and Virgil. Dr. Warton says it was a happy choice to write a poem on "Chess;" nor is the execution less happy. "The various stratagems and manifold intricacies of this ingenious game, so difficult to be described in Latin, are here expressed with the greatest perspicuity and elegance; so that, perhaps, the game might be learned from this description." Of the "Christiad," the same excellent critic observes, that amidst many prosaic flatnesses, there are many fine strokes in this poem; particularly his angels, with respect to their persons and insignia, are drawn with that dignity which we so much admire in Milton, who seems to have had his eye on those passages. The "Poetics," however, are perhaps the most perfect of his compositions; he had formed himself upon Virgil, who is therefore his hero, and he has too much depreciated Homer. He is, in truth, so much an imitator of Virgil as to be very defective in originality. Although his precepts principally regard epic poetry, yet many of them are applicable to every species of composition. This poem has the praise of being one of the first, if not the very first piece of criticism, that appeared in Italy since the revival of learning; for it was finished, as is evident from a short advertisement prefixed to it, in 1520. We have an excellent translation of this poem by Pitt, and one more recent, with notes, by Mr. Hampson. There are, if we mistake not, English translations also of the "Game of Chess," and the "Bombyx." Of his original works, the best recent editions are that of Oxford, by Tristram, 1722, 4 vols. 8vo, with elegant plates; that of the Vulpii (including the prose works) Padua, 1731, 2 vols. 4to.[1]

VIEL (CHARLES MARIA DE), a learned converted Jew, of Metz in Lorrain, was originally educated in that religion, the rites and customs of which, it appears by his writings, he well understood; but by perusing the prophetical parts of the Old Testament, and comparing them

[1] Tiraboschi.—Roscoe's Leo X.—Warton's Essay on Pope.

with the New, he became convinced that Christ was the true Messiah, and embraced Christianity, according to the Roman Catholic form. His abilities recommended him to considerable promotion, and to the degree of D. D. from one of the French universities. In 1672 he published a "Commentary on the Gospels of St. Mark and St. Luke," in which, besides a literal exposition of the text, collected from the monuments of the ancients, he took an opportunity to defend the doctrines of the church of Rome, which so advanced his reputation, that he was requested to write against the protestants, and much was expected from a man of his learning and an able reasoner. This, however, only led to another change; for, in examining the controversies between the papists and protestants, he became satisfied that truth was on the side of the latter. France was of course no longer a safe residence, and he immediately went to Holland, abjured the errors of popery, and soon after came over to England. Here he became acquainted with Stillingfleet, Sharp, Tillotson, Patrick, Lloyd, and other eminent English divines, and particularly with Compton bishop of London. Under this patronage, he was admitted into orders in the English church, and became chaplain to a nobleman, and tutor to his children.

In 1678 he revised his Commentary on St. Matthew and Mark, omitting what was in favour of the Romish church, and improving it in other respects. In 1679 he published his literal "Explication of Solomon's Song," dedicated to sir Joseph Williamson. This was so well received, that many of the most eminent of the clergy of England, and of the foreign reformed churches, encouraged him to proceed to a farther translation of the sacred writings. Accordingly in 1680 he published his "Literal Exposition of the minor Prophets." But his principles were still unsettled, and meeting, in the bishop of London's library, to which he had at all times access, with the writings of the English baptists, he became convinced that there was no foundation for infant baptism, and leaving the church, joined a small baptist congregation in Gracechurch-street, where he was publicly baptised. This is said to have lost him all his powerful friends, except Tillotson, who still preserved a respect for his talents. He now published an "Exposition of the Acts of the Apostles" in English, in which he endeavoured to defend his baptist sentiments. He preached also among that sect, but was not very popular, as he could

not speak English fluently. His flock, however, raised him a salary, which he enjoyed till his death. He also practised physic for his maintenance. He is supposed to have died about the commencement of the last century.

There was another LEWIS DE COMPIEGNE DE VIEL, also a converted Jew, and born at Metz, who published many learned pieces, particularly in 1679, in Hebrew, with a Latin version by himself, "Catechismus Judæorum in disputatione & dialogo magistri & discipuli, scriptus à R. Abrahamo Jagel, monte Silicis oriundo," with a dedication to Dr. Compton, bishop of London: this book was reprinted at Franeker, in 1690, in 8vo. He gave the public likewise a Latin translation of, and notes upon, rabbi Moses Maimonides's book "De Sacrificiis," and his tract "De Consecratione & de Ratione intercalandi," and Abarbanel's "Exordium sive procemium in Leviticum," printed at London, in 1683, in 4to. He had published also at Paris, in 1678, the eighth book of Maimonides "De cultu divino," with a Latin version, just before he left France, where he was the king's interpreter for the Oriental languages. He was born a Jew, but afterwards embraced the Popish religion, which he at last renounced for the Protestant, and entered into the communion of the Church of England, whither he retired about 1679.[1]

VIETA (FRANCIS), a very celebrated French mathematician, was born in 1540, at Fontenai, or Fontenai-le-Comté, in Lower Poitou, a province of France. He was master of requests at Paris, where he died in 1603, in the sixty-third year of his age. Among other branches of learning in which he excelled, he was one of the most respectable mathematicians of the sixteenth century, or indeed of any age. His writings abound with marks of great originality and genius, as well as intense application. His application was such, that he has sometimes remained in his study for three days together, without eating or sleeping. His inventions and improvements in all parts of the mathematics were very considerable. He was in a manner the inventor and introducer of Specious Algebra, in which letters are used instead of numbers, as well as of many beautiful theorems in that science. He made also considerable improvements in geometry and trigonometry. His angular sections are a very ingenious and masterly

[1] Crosby's Hist. of the Baptists.—Birch's Life of Tillotson.

performance: by these he was enabled to resolve the problem of Adrian Roman, proposed to all mathematicians, amounting to an equation of the 45th degree. Romanus was so struck with his sagacity, that he immediately quitted his residence of Wirtzbourg in Franconia, and came to France to visit him, and solicit his friendship. His "Apollonius Gallus," being a restoration of Apollonius's tract on Tangencies, and many other geometrical pieces to be found in his works, shew the finest taste and genius for true geometrical speculations. He gave some masterly tracts on Trigonometry, both plane and spherical, which may be found in the collection of his works, published at Leyden in 1646, by Schooten, besides another large and separate volume in folio, published in the author's life-time at Paris 1579, containing extensive trigonometrical tables, with the construction and use of the same, which are particularly described in the introduction to Dr. Hutton's Logarithms, p. 4, &c. To this complete treatise on Trigonometry, plane and spherical, are subjoined several miscellaneous problems and observations, such as, the quadrature of the circle, the duplication of the cube, &c.

Vieta having observed that there were many faults in the Gregorian Calendar, as it then existed, he composed a new form of it, to which he added perpetual canons, and an explication of it, with remarks and objections against Clavius, whom he accused of having deformed the true Lelian reformation, by not rightly understanding it. Besides those, it seems, a work greatly esteemed, and the loss of which cannot be sufficiently deplored, was his "Harmonicon Cœleste," which, being communicated to father Mersenne, was, by some perfidious acquaintance of that honest-minded person, surreptitiously taken from him, and irrecoverably lost, or suppressed, to the great detriment of the learned world. There were also, it is said, other works of an astronomical kind, that have been buried in the ruins of time. Vieta was also a profound decypherer, an accomplishment that proved very useful to his country. As the different parts of the Spanish monarchy lay very distant from one another, when they had occasion to communicate any secret designs, they wrote them in cyphers and unknown characters, during the disorders of the league: the cypher was composed of more than five hundred different characters, which yielded their hidden contents to the

penetrating genius of Vieta alone. His skill so disconcerted the Spanish councils for two years, that they reported at Rome, and other parts of Europe, that the French king had only discovered their cyphers by means of magic.[1]

VIEUSSENS (RAYMOND), a physician and anatomist, was born in 1641, at the village of Rovergue, and after studying and taking his degrees in medicine at Montpellier, settled there as a practitioner. In 1671, he was appointed physician to the hospital of St. Eloy, where from frequent opportunities of anatomical dissection, he was led to pay particular attention to the subject of neurology, which, notwithstanding what the celebrated Dr. Willis had published, was a part of the animal economy very little known. After ten years study of the nerves, he published the work which has redounded most to his honour, "Neurologia universalis, hoc est, omnium humani corporis nervorum, simul ac cerebri, medullæque spinalis, descriptio anatomica," Leyden, 1685, fol. Even of this work, however, the anatomical part is the most valuable, for what respects the physiology, which forms a considerable part of the volume, deserves very little regard, as being founded on wrong principles. He afterwards published other anatomical works, but does not appear to have advanced his reputation by them. Astruc and Senac have given a very unfavourable account of his genius and judgment, yet neither can deny that his anatomical researches have been of service. In 1690 he was sent for to be physician to mademoiselle de Montpensier, but at her death returned to Montpellier, where he died in 1716.[2]

VIGNIER (NICHOLAS), king's physician, and historiographer of France, was born in 1530, of a good family, at Troyes, in Champagne. He became very celebrated by his practice, and died at Paris, 1596, aged sixty-six, after having abjured protestantism, in which he was brought up. His principal works are, 1. "Les Fastes des anciens Hébreux, Grecs, et Romains," 4to. 2. "Bibliotheque Historiale," 4 vols. fol. 3. A collection of "Church History," fol. but little valued. 4. An excellent treatise "On the state and origin of the ancient French," fol. and 4to. 5. "Sommaire de l'Histoire des François," fol. 6. "Traité de l'ancien

[1] Montucla's Hist. Math. vol. I.—Hutton's Dict.—Saxii Onomast.
[2] Eloy, Dict. Hist. de Medecine.—Haller.

etat de la petite Bretagne," 4to, and other works on French history, which are said to be useful for consultation. His son, Nicholas Vignier, was minister at Blois at the beginning of the seventeenth century, but adopted the sentiments of the Catholic church after the year 1631, and left several controversial works.[1]

VIGNIER (JEROME), grandson of the preceding historian, was born in 1606, at Blois. He was bred a protestant, and became bailiff of Baugency; but having afterwards abjured the Protestant religion, he entered the congregation of the Oratory, in which he distinguished himself by his learning. He understood Greek, Hebrew, and Chaldee, cultivated the belles lettres with success, and had a talent for Latin poetry, as appears from his paraphrases of some Psalms. He died November 14, 1661, at Paris, aged fifty-six. He left several works: among the principal are, "La Généalogie des Seigneurs d'Alsace," 1649, fol.; a very useful supplement to St. Augustine's works, of which he found some MSS. at Clairvaux that had never been published. "A Harmony of the Gospels," in French; "Stemma Austriacum," 1650, fol.; and "La Généalogie des Comtes de Champagne." He meant to have published a treatise, written by St. Fulgentius against Faustus, but was prevented by death, nor is it known what became of this treatise. Vignier found an ancient MS. at Metz, containing a relation of events in that city, and in which there was a long account of the famous Joan d'Arc, better known by the name of the Maid of Orleans. According to this it appeared that she had been married to the Sire des Amboises, or D'Hermoises, descended from an illustrious house, and of the ancient knighthood. He also found in the treasury of Messrs. des Amboises, the contract of the above marriage, which imports "that in 1436, Robert des Amboises married Joan d'Arc, called the Maid of Orleans." But this fact is very generally doubted.[2]

VIGNOLA (JAMES BAROZZIO DE), an eminent architect and writer on the subject, was the son of Clement Barozzio, of one of the best families of Milan, but who being ruined by the civil wars, retired to Vignola, a small town in the marquisate of that name, situated in the territory of Bologna. It was there that his son, the subject of this article, was born, Oct. 1, 1507, and became afterwards gene-

[1] Dict. Hist.—Moreri.—Thuani Historia. [2] Moreri.—Dict. Hist.

rally known by the name of his native place. His father dying when he was almost in his infancy, and leaving him little provision, he wished to have recourse to painting; and having some knowledge of the first principles of the art, he went to Bologna to be farther instructed, but soon changed his mind, and determined to confine himself to architecture and perspective. He was no sooner known in this profession, than several persons applied to him for designs for buildings, and he executed some for the governor of Bologna, which were very much admired. On such occasions, in order to see the effect of what he laid down, he had models made in wood by Damien de Bergamo, a Dominican, who excelled in that species of ingenuity, and used to express, by means of coloured woods, every kind of material to be used in the building.

In order to acquire a greater knowledge of the principles of architecture, Vignola went to Rome, and at first returned to painting for a maintenance; but not reaping much profit, abandoned that art a second time, and procured employment as a draughtsman from Melighini, of Ferrara, then architect to pope Paul III. and who had established a school of architecture at Rome. Vignola was afterwards employed to make drawings, for the use of this academy, of the ancient edifices of the city, from which he derived great advantage in his studies. While here, about 1537, or 1540, he met with Primaticcio, who was employed by Francis I. king of France, to purchase antiques (See PRIMATICCIO); and Vignola was of so much service in making casts for him, that Primaticcio engaged him to go with him to France. There Vignola assisted that celebrated artist in all his works, and particularly in making the bronze casts which are at Fontainebleau. He also made various architectural designs for the king, who was prevented from having them executed, by the wars in which France was then involved. After a residence of about two years, he was invited to Bologna, to undertake the new church of St. Petronius, and his design was allowed the preference, and highly approved by Julio Romano, the celebrated painter, and Christopher Lombard, the architect. At Minerbio, near Bologna, he built a magnificent palace for count Isolani, and in Bologna the house of Achilles Bocchi. The portico of the exchange in that city is also of his designing, but it was not built until 1562, in the pontificate of Pius IV. His most useful work at Bologna was the canal of Navilio, which he constructed with great skill

for the space of a league. But happening to be ill rewarded for this undertaking, he went to Placentia, where he gave a design for the duke of Parma's palace, which was executed by his son Hyacinth, who was now able to assist him in his various works. He afterwards built several churches and chapels in various parts of Italy, which it is unnecessary to specify. These, it is supposed, he had finished before his return to Rome in 1550, where Vasari presented him to pope Julius III. who appointed him his architect. While at Rome, he was employed in various works, both of grandeur and utility, the last of which, and reckoned his finest work, was the magnificent palace or castle of Caprarola, so well described and illustrated by plates in his works.

In his latter days, he succeeded Michael Angelo as architect of St. Peter's, and was strongly solicited by Philip II. to assist in building the Escurial; but his age, and his numerous employments, prevented his accepting the offer. The only interval between this and his death, was employed in a commission from Gregory XIII. to settle the limits between the territories of the church, and those of the duke of Tuscany; on his return he was seized with a fever, which proved fatal, July 7, 1575, in his sixty-sixth year. He was solemnly interred in the church of St. Mary of the Rotunda.

Vignola's fame as an architectural author, is scarcely less than that of a practical artist. He published the "Regola delli cinque ordini d'architettura," fol. no date, with thirty-two fine plates, which has often been reprinted with additions and comments. The best is probably that printed at Amst. in 1631, or 1642, fol. "con la nuova aggiunta de Michael Angelo Buonaroti." The French have several good editions, with improvements, particularly the "Cours d'architecture qui comprend les ordres de Vignole, avec des commentaires, les figures, et descriptions de ses plus beaux batimens, et de ceux de Michel Ange," by Daviler: the third edition, now before us, is dated 1699, but there are others of 1738 and 1760, large 4to. Jombert published at Paris in 8vo, "Regles des cinq orders d'architecture," translated from the Italian of Vignola, with remarks, &c.[1]

VIGNOLES (ALPHONSO DES), a learned chronologist, was born Oct. 29, 1649, at the castle of Aubais, in Languedoc, of a very ancient family, and received a liberal edu-

[1] Life by D'Aviler prefixed to the "Cours d'Architecture."—Tiraboschi.—Moreri.

cation. His preparatory studies being finished, he passed a year at Geneva, and heard a course of lectures on divinity. His father had intended him for the army, but was unwilling to put any restraint upon his inclinations, and therefore permitted him to go to Saumur, and afterwards to England, to complete his divinity studies. In 1675 he returned to Aubais, and was appointed minister of that church, which he afterwards resigned for that of Cailar, and while he performed the functions of his order with great zeal, found leisure at the same time to indulge his taste for chronological researches. On the revocation of the edict of Nantz he returned to Geneva, and afterwards to Berlin, where he was appointed pastor of the church of Schwedt. When his merit became better known, he had the choice of many churches of more emolument, but gave the preference to that of Brandenburgh, on account of its vicinity to the metropolis, where he might enjoy opportunities of study. In the mean time he began to form an intimacy with many eminent men, as Lenfant, La Croze, Kirck, &c. and distinguished himself by some learned papers inserted in the literary journals. When the royal society of Berlin was founded in 1701, he was chosen one of the members, and at the suggestion of Leibnitz was invited to settle in Berlin, that the new society might profit by his communications. With this he appears to have complied, and on the formation of the society of the Anonymi was chosen their secretary. In 1711 he became one of the editors of the "Bibliotheque Germanique," which he enriched with many valuable criticisms, and analyses of books. Amidst all these employments he did not neglect the duties of his profession, but was a very frequent preacher, and having obtained the cure of Copenick, near Berlin, he passed his summers there, and there composed his great chronological work, the plan of which he published in 1721, but the whole did not appear until some years afterwards. Its success did not answer the expectation of the author, or of his friends, and although one of the best which had appeared on the subject, sold so slowly, that the bookseller was obliged more than once to have recourse to the trick of a new title-page. Vignoles, however, satisfied with a moderate competence, a stranger to worldly ambition and passions, lived quietly and happily among his books, with the occasional conversation of a few agreeable and steady friends. His wife died in child-bed, and

none of the children she brought survived him. He was, in his old age, on the point of losing his sight by two cataracts, the one of which was dissipated naturally, and the other removed by an operation, the particulars of which he published in the "Miscellanea Berolinensia," vol. IV. The king and queen shewed him many marks of kindness. The latter, it appears from the dedication of his chronology, had at one time ordered the eve of his birth-day to be kept by an entertainment, at which her proxy expressed her royal wishes for the continuance of his life. He died at Berlin, July 24, 1744, aged upwards of ninety-four. His principal work, already noticed, was published under the title of "Chronologie de l'historie sainte et des histoires etrangères depuis la sortie d'Egypte jusqu'a la captivité de Babylone," Berlin, 1738, 2 vols. 4to, a work unquestionably of vast labour and extent, and consequently cannot be supposed altogether free from imperfections.[1]

VILLALPANDO (JOHN BAPTIST) a learned Spanish Jesuit, was born at Cordova in 1552, and entered the society of the Jesuits in the twenty-sixth year of his age. We have very few particulars, even by Antonio, of his personal history, unless that he was distinguished for his extensive theological and mathematical knowledge, and for some time was associated with Jerome Prado in a commentary on Ezekiel. It would appear that Villalpando had the king's orders for this undertaking, as far as respected the description of the Temple, and city of Jerusalem; and Prado, dying before the work was finished, Villalpando has the sole reputation of the whole. It was published under the title of "Explanationes in Ezechielem," Rome, 1596—1604, 3 vols. fol. As a commentary, the catholic writers, Dupin, &c. assure us that it is one of the most learned. His skill in architecture gave him great advantages in endeavouring to trace the figure and dimensions of the temple of Solomon, but unfortunately he employed a sort of theory which was guided more by imagination than judgment. Having laid it down as a first principle, that the model of the temple, having been given by God himself, must be perfect, he therefore exhausted all the powers of conjecture and fancy to describe an edifice that should answer that character. This

[1] Chaufepie.—Bibl. Germanique, vol. II.—Biog. Univ. art. Desvignoles.—Eloge by Formey.

led him, among other errors, to introduce many embellishments and additions not mentioned in the sacred text; instead of three courts, for example, he has described no less than eleven. But the reader who is curious in the inquiry, may consult Calmet's Dictionary, where there are engravings as well as a description, from Villalpando. He edited also a work of St. Remi, "Remigii Rhemensis in Epistolas S. Pauli tractatus," Mentz, which was not, however, published until after his death, as the date is 1614, fol. He died at Rome, May 23, 1608.[1]

VILLANI (JOHN), a Florentine historian of the fourteenth century, was the son of a native of that place, and is supposed to have been born about the end of the thirteenth century, as he was somewhat older than an infant in 1300, when he informs us he went to Rome to see the Jubilee, and young as he was, first formed, on that occasion, the design of writing his "Chronicle." Before, however, he began this work, he visited various parts of Italy, France, and the Netherlands, and having collected much information, began to compile his history as soon as he returned home. His first intention was to write only the history of Florence, a city which he imagined would rise in splendour and prosperity as Rome declined, but he was induced to extend his plan to the events of other countries wherever they could be introduced. In the mean time the public employments to which his merit raised him, delayed the completion of his history for many years. Thrice, 1316, 1317, and 1321, he was one of the priors of Florence; he had also some office in the mint, and at various times was employed in the service of the republic. He died of the plague in 1348. He had written his history up to this period, and his brother Matthew Villani made a continuation till the year 1363, when he also died of the plague. The work then fell into the hands of Philip Villani, son to Matthew, who made a still longer addition to the labours of his father and uncle. The first edition was printed at Florence by the Junti in 1537, fol. and was often reprinted. The last, corrected from three MS copies, was printed at Milan in 1729, 2 vols. fol. The original part by John Villani, is, like most chronicles, mere compilation of fabulous history, until he comes to his own times,

[1] Antonio Bibl. Hisp.—Calmet's Dictionary.—Dupin.

when he is allowed to be accurate and useful, and the same praise is due to his successors.

PHILIP Villani also composed the "Lives of the illustrious Men of Florence," which Mazzuchelli published for the first time in 1747, not, however, the original text, which is Latin, but an ancient Italian translation, with copious and learned notes. Philip was appointed, in 1401, to give lectures on Dante in the chair which Boccaccio had filled. He was again appointed to the same office in 1404, and it is supposed he died soon after. He was the first author of a local literary history, and much use has since been made of his Lives of the celebrated Florentines.[1]

VILLARS (LOUIS HECTOR, DUKE OF), marshal of France, was born at Moulins in Bourbonnais in 1653. His father had served with ability and courage, both in the civil and military capacity, and the son very early shewed a zeal to excel in arms. He served first as aid-de-camp to his cousin, the marshal de Bellefons, and signalized himself in several sieges and engagements, till 1702, when having defeated the prince of Baden at the battle of Friedlingen, he was appointed marechal of France, October 22, the same year. The following year he took the fortress of Kell, won a battle at Hochstet, 1703, and subdued the insurgents in the Cevennes, by negociating with their leader in a manner that did credit to his humanity; for these services he was raised to the title of duke of Villars in 1706. His next considerable action was forcing the lines at Stolhoffen, 1707, and obtaining more than eighteen millions in contributions from the enemy. It was thought that he would have gained the battle of Malplaquet, in 1709, had he not been dangerously wounded before the action finished. Such at least was his own opinion, to which historians seem not disposed to accede. But it is less doubtful that he afterwards acquired great glory from the stratagem by which he forced the entrenchments of Denain on the Schelde, July 24, 1712. This success was followed by the capture of Marchiennes, Douay, Bouchain, Landau, Friburg, &c. and by a peace concluded at Radstadt, between the emperor and France, May 6, 1714. Marechal de Villars, who had been plenipotentiary at the treaty of Radstadt, was made president of the council of war in 1715, and afterwards counsellor to the regency and minister of state.

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Saxii Onomast.

In 1733 he went into Italy as commander under the king of Sardinia, and his majesty declared him marshal general of his camps and armies; a title granted to no one, since the death of marechal de Turenne, who appears to have been the first person honoured with it. M. de Villars took Pisighitona, Milan, Novarra, and Tortona; but after having opened the following campaign, he fell sick and died at Turin, on his return to France, June 17, 1734, aged eighty-two, regretted as one of the greatest and most fortunate generals of France. He had been admitted into the French academy, June 23, 1714. M. the abbé Seguy spoke his funeral oration, which was printed in 1735. He was a man of undoubted courage, but he was vain and unaccommodating, and never beloved. "The Memoirs of M. de Villars" were published in Dutch, in 1734—36, 3 vols. 12mo; but the first volume only was written by himself. Another life was published by M. Anquetil in 1784, 4 vols. 12mo, which is said to contain more ample information and historical documents.[1]

VILLARS (MONFAUCON DE), a French abbé, related to the celebrated Montfaucon the antiquary, appears to have been a native, or to have been educated at Toulouse, whence he came to Paris, in hopes of recommending himself by his talents in the pulpit, which were of no mean kind, and by his lively conversation, which perhaps fully as much contributed to procure him friends. He also entertained the public with his pen, and published various works of imagination and criticism, written in a peculiar style of humour, one of which at least entitles him to the notice of the English reader. This, which was first published at Paris in 1670, was entitled "Le comte de Gabalis, ou entretiens sur les sciences secrettes," with an addition entitled "Les genies assistans et les gnomes irreconciliables." D'Argonne, in his "Melanges d'Histoire et de Litterature," gives the following account of this singular work, as quoted by Dr. Warton: "The five dialogues of which it consists, are the result of those gay conversations in which the abbé was engaged with a small circle of men, of fine wit and humour, like himself. When the book first appeared, it was universally read as innocent and amusing. But at length its consequences were perceived, and reckoned dangerous, at a time when this sort of curiosities began to

[1] Dict. Hist.—Moreri.

gain credit. Our devout preacher was denied the pulpit, and his book forbidden to be read. It was not clear whether the author intended to be ironical, or spoke all seriously. The second volume, which he promised, would have decided the question; but the unfortunate abbé was soon afterwards assassinated by ruffians on the road to Lyons. The laughers gave out, that the gnomes and sylphs, disguised like ruffians, had shot him, as a punishment for revealing the secrets of the Cabala; a crime not to be pardoned by those jealous spirits, as Villars himself has declared in his book." It was from this book that Pope took the machinery of the sylphs, of which he has made such admirable use in his "Rape of the Lock," although it does not appear that he borrowed any particular circumstances relating to those spirits, but merely the general idea of their existence. The abbé was killed in 1675, and it is said that the fatal shot came from one of his relations.[1]

VILLEFORE (JOSEPH FRANCIS BOURGOIN DE), a French biographer, was born December 24, 1652, at Paris, and was the son of James Bourgoin, king's counsellor, and hereditary judge and warden of the mint in that city. He spent some years in the community of gentlemen established in the parish of St. Sulpice, with a view of concealing himself from the world, and having more leisure for study; but his merit discovered him, and he was admitted into the academy of inscriptions in 1706. In 1708, however, he voluntarily withdrew from this academy, alleging, as an excuse, that his health would not permit him to perform the duties of it. He retired afterwards to a small apartment in the cloisters of the Metropolitan church, and there passed the rest of his life, contented with a little, free from ambition, employed in study and prayer, and enjoying the society of a small number of select friends. He continued a layman, but neither married, nor held any office in the state. He died December 2, 1737, aged eighty-five, leaving a great number of biographical works, translations, and small pieces. His biographical productions are, "The Life of St. Bernard," 4to; "The Lives of the Holy Fathers of the Deserts in the East and West," 5 vols. 12mo; "The Life of St. Theresa," with "Select Letters" of the same Saint, 4to, and 2 vols. 12mo;

[1] Dict. Hist.—Moreri.—Warton's Essay on Pope.

"Anecdotes and secret Memoirs concerning the constitution Unigenitus," 3 vols. 12mo; but this work was suppressed by a decree of council, as well as the "Refutation" of it, written by M. Peter Francis Lafitau, bishop of Sisteron; "The Life of Anne Genevieve de Bourbon, duchess de Longueville," the best edition of which is Amsterdam, 1739, 2 tom. 8vo. M. de Villefore's translations are, several of St. Augustine's, St. Bernard's, and Cicero's works, all said to be faithfully executed.[1]

VILLIERS (George), duke of Buckingham, and memorable in English story for having been the favourite of two kings, was born Aug. 20, 1592, at Brookesby in Leicestershire, and was the son of sir George Villiers, by a second wife of the ancient family of Beaumont. At an early age he was sent to a private school in that county, but never discovered any genius for letters; so that more regard was had in the course of his education to the accomplishments of a gentleman than those of a scholar. About eighteen, he travelled into France, where he made himself familiar with the French language, and with all the exercises of the noblesse; such as fencing and dancing, in which last he particularly excelled. Soon after his return to England, which was at the end of three years, his mother, who was a sagacious and enterprising woman, introduced him at court; concluding probably, and not without good reason, that a young gentleman of his fine person and accomplishments could not fail of making his fortune under such a monarch as James I. The king, about March 1614-15, went according to his custom to take his hunting-pleasures at Newmarket; and the Cambridge scholars, who knew the king's humour, invited him to a play, called "Ignoramus." At this play it was contrived, that Villiers should appear with every advantage of dress and person; and the king no sooner cast his eyes upon him than he became confounded with admiration; for, says lord Clarendon, "though he was a prince of more learning and knowledge than any other of that age, and really delighted more in books and in the conversation of learned men, yet, of all wise men living, he was the most delighted and taken with handsome persons and fine cloaths." Thus he conceived such a liking to the person of Villiers, that he "resolved, as sir Henry Wotton says, to make him a master-

[1] Dict. Hist.—Moreri.

piece; and to mould him, as it were, Platonically to his own idea."

The king began to be weary of his favourite, the earl of Somerset; and many of the courtiers were sufficiently angry and incensed against him, for being what they themselves desired to be. These, therefore, were pleased with the prospect of a new favourite; and, out of their zeal to displace Somerset, did all they could to promote Villiers. Their endeavours, concurring with the inclinations of the king, made the promotion of Villiers advance so rapidly, that in a few days after his first appearance at court, he was made cup-bearer to the king. Soon after he was made a gentleman of the bed-chamber, and knight of the order of the garter. In a short time, "very short," says lord Clarendon, "for such a prodigious ascent," he was made a baron, a viscount, an earl, a marquis; he became lord high admiral of England, lord warden of the Cinque-ports, master of the horse; and entirely disposed of the favours of the king, in conferring all the honours and all the offices of the three kingdoms without a rival. In this he shewed the usual partialities of personal and family ambition, and raised almost all of his own numerous family and dependents, without any other merit than their alliance to him; which equally offended the ancient nobility and people of all conditions, who saw the flowers of the crown every day fading and withered, while the revenues of it were sacrificed to the aggrandizement of a private family.

In 1620, the marquis of Buckingham married the only daughter of the earl of Rutland, who was the richest heiress in the kingdom. Some have said that he debauched her first, and that the earl of Rutland threatened him into the marriage: but this may reasonably be ranked with many other imputations of perhaps doubtful authority, which now began to be accumulated against him. In 1623, the marquis persuaded Charles prince of Wales to make a journey into Spain, and bring home his mistress the Infanta; by representing to him, how gallant and brave a thing it would be, and how soon it would put an end to those formalities, which, though all substantial matters were already determined, might yet retard her voyage into England many months. The king was greatly enraged at the proposal, and the event shewed that he had sufficient reason; but the solicitation of the prince and the impetuosity of the marquis prevailed. The marquis attended the prince, and

was made a duke in his absence: yet it is certain, says lord Clarendon, that the king was never well pleased with the duke after this journey into Spain, which was totally against his will, and contrived wholly by the duke out of envy, lest the earl of Bristol should have the sole management of so great an affair. Many were of opinion, therefore, that king James, before his death, was become weary of this favourite, and that, if he had lived, he would have deprived him at least of his large and unlimited power; but it did not openly appear that the king's affection towards him was at all lessened.

Charles succeeded to the throne in 1625; and the duke continued in the same degree of favour at the least with the son which he had enjoyed so many years under the father. This greatly disappointed certain courtiers, who, recollecting the great jealousy and indignation which the prince had heretofore conceived against the duke, for having been once very near striking him, expected that he would now take revenge. But, on the contrary, the new king, from the death of the old, even to the death of the duke himself, discovered the most entire confidence in, and even friendship to, him. All preferments in church and state were given by him; all his kindred and friends promoted to the degree in honour, or riches, or offices, that he thought fit; and all his enemies and enviers discountenanced, as he appointed. But, whatever interest he might have in the prince, he had now none with the parliament and people. The parliament, which had so rashly advanced the war with Spain* upon the breaking of the match with the Infanta, and so passionately adhered to his person, was now no more; and the attachment which the major part had for the duke, was changed now into prejudice and animosity. All the actions of his life were scrutinized, and every unfavourable representation given of what he had said and done. Votes and remonstrances passed against him as an enemy to the nation; and his misconduct was made the ground of the refusal to give the king a supply. This kind of treatment, however, had no effect in taming the duke's great spirit, who expressed the utmost indignation upon finding, that they who flattered him most before, mentioned him now with the greatest bitterness and acrimony; and that the same men, who called him "our Saviour" for bringing the prince safe out of Spain, called him now "corrupter of the king, and be-

trayer of the liberties of the people," without being able to impute to him the least crime, committed since the time of that exalted adulation. He ventured therefore to manifest a greater contempt of them than he should have done; for he caused this and the next parliament to be quickly dissolved, and, upon every dissolution, had such as had given any offence, imprisoned or disgraced. He caused new projects to be every day set on foot for raising money; and bad defiance to temperate and conciliatory measures.

In this fatal conjuncture, and while the war with Spain was yet kept up, a new war was precipitately declared against France; for which no reasonable cause could ever be assigned. It has been said, that the king was hurried into this war, purely from a private motive of resentment in the duke of Buckingham, who, having been in France to bring over the queen, had the confidence to make overtures of love to Anne of Austria, the consort of Lewis XIII.; and that his high spirit was so fired at the repulse he met with on this extraordinary occasion, as to be appeased with nothing less than a war between the two nations. Whatever was the cause, the fleet, which had been designed to have surprised Cadiz, was no sooner returned without success and with much damage, than it was repaired, and the army reinforced for the invasion of France. Here the duke was general himself, and made that unfortunate descent upon the Isle of Rhee, in which the flower of the army was lost. Having returned to England, and repaired the fleet and the army, he was about to sail to the relief of Rochelle, which was then closely besieged by the cardinal Richelieu; and to relieve which the duke was the more obliged, because at the Isle of Rhee he had received great supplies of victuals and some men from that town, the want of both which he laboured under at this time. He was at Portsmouth for this purpose, when he was assassinated by one Felton, on the 23d of August, 1628, in the thirty-sixth year of his age. The particulars of this assassination are well known, being related at large by lord Clarendon, to whom we refer the reader; but we may subjoin another account, as being circumstantial and curious, and less known. This is given by sir Simonds D'Ewes, in a manuscript life of himself: "August the 23d, being Saturday, the duke having eaten his breakfast between eight and nine o'clock in the morning, in one Mr. Mason's house in Portsmouth, he was then hasting away to the king, who

lay at Reswicke, about five miles distant, to have some speedy conference with him. Being come to the farther part of the entry leading out of the parlour into the hall of the house, he had there some conference with sir Thomas Frier, a colonel; and stooping down in taking his leave of him, John Felton, gentleman, having watched his opportunity, thrust a long knife, with a white helft, he had secretly about him, with great strength and violence, into his breast, under his left pap, cutting the diaphragma and lungs, and piercing the very heart itself. The duke having received the stroke, and instantly clapping his right-hand on his sword-hilt, cried out 'God's wounds! the villain hath killed me.' Some report his last words otherwise, little differing for substance from these; and it might have been wished, that his end had not been so sudden, nor his last words mixed with so impious an expression. He was attended by many noblemen and leaders, yet none could see to prevent the stroke. His duchess, and the countess of Anglesey (the wife of Christopher Villiers, earl of Anglesey, his younger brother), being in an upper room, and hearing a noise in the hall, into which they had carried the duke, ran presently into a gallery, that looked down into it; and there beholding the duke's blood gush out abundantly from his breast, nose, and mouth (with which his speech, after those his first words, had been immediately stopped), they brake into pitiful outcries, and raised great lamentation. He pulled out the knife himself; and being carried by his servants unto the table, that stood in the same hall, having struggled with death near upon a quarter of an hour, at length he gave up the ghost, about ten o'clock, and lay a long time after he was dead upon the table."

As to the character of this great man, Clarendon says, he was "of a noble and generous disposition, and of such other endowments as made him very capable of being a great favourite with a great king. He understood the arts of a court, and all the learning that is possessed there, exactly well. By long practice in business, under a master that discoursed excellently, and surely knew all things wonderfully, and took much delight in indoctrinating his young unexperienced favourite, who (he knew) would always be looked upon as the workmanship of his own hands, he had obtained a quick conception and apprehension of business, and had the habit of speaking very gracefully and

pertinently. He was of a most flowing courtesy and affability to all men who made any address to him, and so desirous to oblige them that he did not enough consider the value of the obligation, or the merit of the person he chose to oblige; from which much of his misfortune resulted. He was of a courage not to be daunted, which was manifested in all his actions, and in his contests with particular persons of the greatest reputation; and especially in his whole demeanour at the Isle of Rhee, both at the landing and upon the retreat; in both which no man was more fearless, or more ready to expose himself to the highest dangers. His kindness and affection to his friends was so vehement, that they were as so many marriages for better or worse, and so many leagues offensive and defensive: as if he thought himself obliged to love all his friends, and to make war upon all they were angry with, let the cause be what it would. And it cannot be denied, that he was an enemy in the same excess; and prosecuted those he looked upon as enemies with the utmost rigour and animosity, and was not easily induced to a reconciliation. His single misfortune was, which was indeed productive of many greater, that he had never made a noble and a worthy friendship with a man so near his equal, that he would frankly advise him for his honour and true interest against the current, or rather the torrent, of his passions;—and it may reasonably be believed, that, if he had been blessed with one faithful friend, who had been qualified with wisdom and integrity, he would have committed as few faults, and done as transcendant worthy actions, as any man who shined in such a sphere in that age in Europe; for he was of an excellent disposition, and of a mind very capable of advice and counsel; he was in his nature just and candid, liberal, generous, and bountiful; nor was it ever known, that the temptation of money swayed him to do an unjust or unkind thing. If he had an immoderate ambition, with which he was charged, it doth not appear that it was in his nature, or that he brought it with him to the court, but rather found it there. He needed no ambition, who was so seated in the hearts of two such masters." This is the character which the earl of Clarendon has thought fit to give the duke; and if other historians have not drawn him in colours quite so favourable, yet they have not varied from him in the principal features.

The story of George Villiers, the duke's father, appearing to an officer in the king's wardrobe at Windsor

castle, and predicting the duke's death, is so very well known, that it does not seem necessary to enter into any detail about it. If the reader thinks it worthy of any credit, and is curious to examine farther into it, he may find it at large in the first book of Clarendon's "History of the Rebellion."[1]

VILLIERS (GEORGE), duke of Buckingham, and a very distinguished personage in the reign of Charles II. was the son of the preceding, by his wife lady Catherine Manners, and was born at Wallingford-house, in the parish of St. Martin in the Fields, January 30, 1627, which being but the year before the fatal catastrophe of his father's death, the young duke was left a perfect infant, a circumstance which is frequently prejudicial to the morals of men born to high rank and affluence. The early parts of his education he received from various domestic tutors; after which he was sent to the university of Cambridge, where having completed a course of studies, he, with his brother lord Francis, went abroad, under the care of one Mr. Aylesbury. Upon his return, which was not till after the breaking-out of the rebellion, the king being at Oxford, his grace repaired thither, was presented to his majesty, and entered of Christ-church college. Upon the decline of the king's cause, he attended prince Charles into Scotland, and was with him at the battle of Worcester in 1651; after which, making his escape beyond sea, he again joined him, and was soon after, as a reward for his attachment, made knight of the Garter. Desirous, however, of retrieving his affairs, he came privately to England, and in 1657 married Mary, the daughter and sole heiress of Thomas lord Fairfax, through whose interest he recovered the greatest part of the estate he had lost, and the assurance of succeeding to an accumulation of wealth in the right of his wife. We do not find, however, that this step lost him the royal favour; for, after the restoration, at which time he is said to have possessed an estate of 20,000*l.* per annum, he was made one of the lords of the bed-chamber, called to the privy-council, and appointed lord-lieutenant of Yorkshire, and master of the horse. All these high offices, however, he lost again in 1666; for, having been refused the post of president of the North, he became disaffected to the king, and it was discovered that he had carried on a

[1] Biog. Brit.—Wotton's Remains.—Clarendon.—History of England.

secret correspondence by letters and other transactions with one Dr. Heydon (a man of no kind of consequence, but a useful tool), tending to raise mutinies among his majesty's forces, particularly in the navy, to stir up sedition among the people, and even to engage persons in a conspiracy for the seizing the Tower of London. Nay, to such base lengths had he proceeded, as even to have given money to villains to put on jackets, and, personating seamen, to go about the country begging, and exclaiming for want of pay, while the people oppressed with taxes were cheated of their money by the great officers of the crown. Matters were ripe for execution, and an insurrection, at the head of which the duke was openly to have appeared, on the very eve of breaking-out, when it was discovered by means of some agents whom Heydon had employed to carry letters to the duke. The detection of this affair so exasperated the king, who knew Buckingham to be capable of the blackest designs, that he immediately ordered him to be seized; but the duke finding means, having defended his house for some time by force, to make his escape, his majesty struck him out of all his commissions, and issued out a proclamation, requiring his surrender by a certain day. This storm, however, did not long hang over his head; for, on his making an humble submission, king Charles, who was far from being of an implacable temper, took him again into favour, and the very next year restored him both to the privy-council and bed-chamber. But the duke's disposition for intrigue and machination was not lessened; for, having conceived a resentment against the duke of Ormond, because he had acted with some severity against him in the last-mentioned affair, he, in 1670, was supposed to be concerned in an attempt made on that nobleman's life, by the same Blood who afterwards endeavoured to steal the crown. Their design was to have conveyed the duke to Tyburn, and there have hanged him; and so far did they proceed towards the putting it in execution, that Blood and his son had actually forced the duke out of his coach in St. James's-street, and carried him away beyond Devonshire-house, Piccadilly, before he was rescued from them. That there must have been the strongest reasons for suspecting the duke of Buckingham of having been a party in this villainous project, is apparent from a story Mr. Carte relates from the best authority, in his "Life of the duke of Ormond," of the public

resentment and open menaces thrown out to the duke on the occasion, by the earl of Ossory, the duke of Ormond's son, even in the presence of the king himself. But as Charles II. was more sensible of injuries done to himself than others, it does not appear that this transaction hurt the duke's interest at court; for in 1671 he was installed chancellor of the university of Cambridge, and sent ambassador to France, where he was very nobly entertained by Lewis XIV. and presented by that monarch at his departure with a sword and belt set with jewels, to the value of forty thousand pistoles; and the next year he was employed in a second embassy to that king at Utrecht. However, in June 1674, he resigned the chancellorship of Cambridge, and about the same time became a zealous partizan and favourer of the nonconformists. On February 16, 1676, his grace, with the earls of Salisbury and Shaftesbury, and lord Wharton, were committed to the Tower, by order of the House of Lords, for a contempt, in refusing to retract the purport of a speech which the duke had made concerning a dissolution of the parliament; but upon a petition to the king, he was discharged thence in May following. In 1680, having sold Wallingford-house in the Strand, he purchased a house at Dowgate, and resided there, joining with the earl of Shaftesbury in all the violences of opposition. About the time of king Charles's death, his health became affected, and he went into the country to his own manor of Helmisley, in Yorkshire, where he generally passed his time in hunting and entertaining his friends. This he continued until a fortnight before his death, an event which happened at a tenant's house, at Kirkby Moorside, April 16, 1688, after three days illness, of an ague and fever, arising from a cold which he caught by sitting on the ground after fox-hunting. The day before his death, he sent to his old servant Mr. Brian Fairfax, to provide him a bed at his own house, at Bishophill, in Yorkshire; but the next morning the same man returned with the news that his life was despaired of. Mr. Fairfax came; the duke knew him, looked earnestly at him, but could not speak. Mr. Fairfax asked a gentleman there present, a justice of peace, and a worthy discreet man in the neighbourhood, what he had said or done before he became speechless: who told him, that some questions had been asked him about his estate, to which he gave no answer. This occasioned another ques-

tion to be proposed, if he would have a Popish priest; but he replied with great vehemence, No, no! repeating the words, he would have nothing to do with them. The same gentleman then asked him again, if he would have the minister sent for; and he calmly said, "Yes, pray send for him." The minister accordingly came, and did the office enjoined by the church, the duke devoutly attending it, and received the sacrament. In about an hour after, he became speechless, and died on the same night*. His body was buried in Westminster-abbey. As to his personal character, it is impossible to say any thing in its vindication; for though his severest enemies acknowledge him to have possessed great vivacity and a quickness of parts peculiarly adapted to the purposes of ridicule, yet his warmest advocates have never attributed to him a single virtue. His generosity was profuseness, his wit malevolence, the gratification of his passions his sole aim through life, his very talents caprice, and even his gallantry the mere love of pleasure. But it is impossible to draw his character with equal beauty, or with more justice, than in that given of him by Dryden, in his "Absalom and Achitophel," under the name of Zimri, to which we shall refer our readers. If he appears inferior to his father as a statesman, he was certainly superior to him as a wit, and wanted only application and steadiness to have made as conspicuous a figure in the senate and the cabinet as he did in the drawing-room. But his love of pleasure was so immoderate, and his eagerness in the pursuit of it so ungovernable, that they were perpetual bars against the execution of even any plan he might have formed solid or praise-worthy. In consequence of which, with the possession of a fortune that might have enabled him to render himself an object of almost adoration, we do not find him on record for any one deservedly generous action. As he had lived a profligate, he died a beggar; and as he had raised no friend in his life, he found none to lament him at his death. As a writer, however, he has very considerable merit. His poems, indeed, are very indifferent, but his memory will owe much to his celebrated comedy of "The Rehearsal," 1672, which is a master-piece of wit, and every way an original.

Besides "The Rehearsal," the duke was the author of

* These and other particulars respecting the wretched end of the duke of Buckingham, may be seen in a letter from lord Arran, printed in Maty's Review, vol. IV. p. 425.

some other dramatic pieces; as "The Chances," a comedy altered from Fletcher; "The Restauration, or Right will take place," a tragi-comedy; "The Battle of Sedgmoor," a farce; "The Militant Couple, or the Husband may thank himself," a fragment. He was the author of some prose pieces, among which were "An Essay upon Reason and Religion," in a letter to Nevile Pain, esq.; "On Human Reason," addressed to Martin Clifford, esq.; "An account of a Conference between the duke and father Fitzgerald, whom king James sent to convert his grace in his sickness;" and, "A short Discourse upon the reasonableness of men's having a religion or worship of God." This last was printed in 1685, and passed through three editions. The duke wrote also several small poems complimentary and satirical. One is entitled "The lost mistress, a complaint against the countess of ———" Shrewsbury, as is supposed; whose lord he killed in a duel on her account, and who is said to have held the duke's horse, disguised like a page, during the combat. The loves of this tender pair are touched by Pope, in some well-known lines. Pope informed Spence, "that the duke's duel with lord Shrewsbury was concerted between him and lady Shrewsbury. All that morning she was trembling for her gallant, and wishing for the death of her husband; and after his fall, 'tis said the duke lay with her in his bloody shirt." The following account of this infamous affair, which Mr. Malone copied from a MS letter dated Whitehall, Jan. 10, 1673-4, affords but a sorry idea of the profligate reign in which such a tragedy could be acted with impunity.

"Upon Wednesday the 7th, the two Houses met. In the Lords' House, immediately upon his majesty's recess, the earl of Westmoreland brought in a petition against the duke of Bucks, in the name of the young earl of Shrewsbury, desiring justice against him, for murthering his father, making his mother a whore, and keeping her now as an infamous strumpet. To this the duke replied,—'tis true he had the hard fortune to kill the earl of Shrewsbury, but it was upon the greatest provocations in the world: that he had fought him twice before, and had as often given him his life: that he had threatened to pistol him, wheresoever he (should) meet him, if he could not fight him:—that for these reasons the king had given him his pardon. To the other part of the petition concerning the lady Shrewsbury, he said, he knew not how far his conversation with that lady

was cognizable by that House; but if that had given offence, she was now gone to a retirement."—A day was appointed for considering the merits of the petition; but the parliament being prorogued on Feb. 25, nothing more appears to have been done in the business. Three days before the duke was pardoned for killing lord Shrewsbury (Feb. 25, 1667-8), that nobleman's second, sir John Talbot, received a pardon for killing the duke's second, Mr. William Jenkins; for at that time the seconds in duels regularly engaged, as well as the principals. Andrew Marvell says, in one of his letters, that the duke had a son by lady Shrewsbury, who died young, and whom he erroneously calls earl of Coventry. The duke had no heirs by his duchess. What the duke meant by lady Shrewsbury's going to a retirement, we know not. She afterwards married George Rodney Bridges, second son of sir Thomas Bridges of Keynsham in Somersetshire, knt., and died April 20, 1702.[1]

VILLOISON (John Baptist Gaspard D'Ansse de), a very learned Frenchman, member of the Institute, and of all the academies and learned societies of Europe, was born at Corbeille-sur-Seine, March 5, 1750. His family was originally of Spain, but had settled in France in the early part of the seventeenth century. His father, as well as others of his ancestors, had served in the army. He began his studies at a very early age at the college of Lisieux, from which he removed to that of Du Plessis, and in both was distinguished by a decided taste for the ancient languages, especially the Greek, for the sake of which he again removed to the college of Des Grassis, that he might attend the Greek lectures of M. le Beau. Under his tuition he distanced all his fellow-students, and gained all the prizes destined to those who proved the superiority of their taste in Homer. He afterwards attended the lectures of Capperonier, Greek professor in the royal college of France, which were adapted to a more advanced state of proficiency; and soon made such progress as to need no other instructor than his own study. And such was the extent of his application, that he had already, although scarcely fifteen years of age, perused almost all the writers of antiquity, poets, orators, historians, philosophers, and grammarians. Having thus exhausted the usual stores of printed works, he

[1] Biog. Brit.—Biog. Dram.—Cibber's Lives.—Park's edition of the Royal and Noble Authors.

sought new treasures in manuscripts; and having found in the library of St. Germain-des-Pres, a collection of inedited Greek lexicons, among which was that of Homer by Apollonius, he formed the design of publishing this last, which accordingly appeared in 1773, preceded by ample prolegomena, and accompanied by notes and observations, the extensive and profound erudition of which appeared very extraordinary in a young man of only twenty-two. The academy of inscriptions and belles lettres, to which Villoison submitted his work before it was printed, had admitted him a member during the preceding year, after having obtained a dispensation on account of his age, without which he could not be elected. The reason assigned was extremely honourable to him: "that having anticipated the age of profound knowledge, it was just that he should enjoy its advantages earlier than other men; and that he should outstrip them in a career of honours, as he had in that of learning."

The fame he had so justly acquired involved him now in a literary correspondence with the most eminent men of his time, who were desirous of his communications, and he soon became an authority in what regarded the Greek language. This, however, he did not permit to give any serious interruption to his studies; and the value he set on his time and labour appeared in the offence he took at the conduct of the academy. He had communicated several memoirs, of which they published only extracts, and therefore he desisted for several years from making any farther communications. His next publication was an edition of the pastoral of Longus, which appeared in 1778, and would have been an enormous volume if one of his learned friends had not prevailed on him to retrench half of his remarks, and even then its "superfluity of erudition" was objected to; "a charge," says his biographer, "which did no injury to that species of reputation of which M. de Villoison was ambitious."

He was not however fully satisfied with its success, and thought with reason that he might be more usefully employed in publishing some valuable work, not before given to the world. He had examined the libraries of France for this purpose ineffectually, and formed a project of going to Venice, to search the library of St. Mark, to which he knew that cardinal Bessarion had left his numerous manuscripts. He accordingly set out in 1781, under the patronage of the

king, who appointed that the expenses of his journey and residence (to which no limits were fixed) should be defrayed by the government. His researches were not fruitless. In that depository, he soon discovered several inedited works of the rhetoricians and philosophers, and especially grammarians, which he deemed worthy of publication, either entire or in extracts; and these form the celebrated collection which was printed the same year, in 2 vols. 4to, under the title of "Anecdota Græca è regia Parisiensi et è Veneta S. Marci bibliotheca deprompta," Venice. Of this some copies were taken off in folio, and two on vellum. It was however unfortunate that publication followed so hastily on discovery, for Villoison soon found, but found too late, that a considerable proportion of the first volume of these "Anecdota" had already been given to the public. He made however a very important discovery in the library of Mark, of a MS. of Homer, which he judged to be of the 10th century, and consequently anterior by two centuries to the commentator Eustathius. This precious volume, which does not appear to have been before examined, contained the whole Iliad, enriched with the scholia of the most eminent grammarians of antiquity. The margins also were filled with various marks by which these grammarians distinguished the verses of Homer, which they judged to be supposititious, corrupted, or transposed, from those whose genuineness was universally recognized. He immediately prepared an edition of this valuable treasure, which was published in 1788, fol. accompanied by learned prolegomena, and was regarded as one of the most valuable presents made to the literary world during the last century, and every scholar hastened with his congratulations. But, says his biographer, "the satisfaction which this brilliant success must have given to M. de Villoison was not long unmixed. He could not see, without sentiments of pain, the spirit of system abusing his discoveries to attack the glory of the father of poetry: and perverting the critical marks affixed to a great number of verses in the Iliad, in support of the darling position, that parts of this poem, even entire books, were the work of ancient rhapsodists, and the first editors, &c.—and the idea that he had unintentionally furnished the basis on which these conjectures were constructed, and the weapons by which their authors pretended to defend them, troubled him so much, that he almost repented of having published his work."

He had advanced but a little way in printing the Iliad, when he yielded to the invitation of the duke and duchess of Saxe-Weimar, who honoured him with their particular esteem, and quitting Venice, repaired to their capital. While here, he formed the collection of critical letters, printed at Zurich in 1783, under the title of "Epistolæ Vinarienses, in quibus multa Græcorum scriptorum loca emendantur ope librorum Ducalis bibliothecæ," 4to. Having found in the library of St. Mark a very liberal translation of part of the Old Testament, made by a Jew in the ninth century, he laboured, during his stay at Weimar, to put it into a state fit for publication; and on his return to France in 1784, he remained some time at Strasburgh for the purpose of having it printed there under his own inspection. He soon after set out for Greece, in quest of other ancient MSS.; but after a tour of two years, found nothing of that description. He had made, however, many observations, and intended, with the aid of these, to have composed a history of ancient and modern Greece. For the same purpose he determined on a fresh perusal of all the Greek and Latin authors extant, and as Paris had now become the scene of the revolution, and all its enormities, he removed to Orleans, in the public library of which he executed his extensive plan of reading, and its fruits were fifteen large quarto volumes of extracts and observations, which were to contribute to his history of Greece. He also prepared during his retreat at Orleans, materials for a new edition of Montfaucon's "Palæographia Græca," all of which are now in the royal library.

After the last storms of the revolution, he returned to Paris with his treasures; and his property of other kinds having been lost in the general confusion, he endeavoured to supply his wants by a course of lectures on the Greek language, but either had few scholars, or was unable to level himself to their capacities. A professorship of modern Greek had just been founded, which was bestowed on him, but soon suppressed by Bonaparte, who, however, created for him a professorship of ancient and modern Greek in the college of France. On this he scarcely entered, when a malady, which at first he regarded as very slight, but the force of which was aggravated by degrees, put an end to his life, April 26, 1805.

"Nature," says his biographer, "had gifted Villoison with a quick and penetrating mind, but his memory, which was, in truth, a prodigy, and which he had perhaps exer-

cised too exclusively, appears in some degree to have checked the developement of his other intellectual faculties, and to have prevented them from reaching their perfect growth. Insatiably desirous of knowledge, he had never too much time for reading, and he rarely appropriated any to thought and reflection; hence the incoherence, the sudden digressions, the want of proportion and integrity which are to be remarked in some of his works; hence the want of consistency and steadiness in conduct and conversation of which he sometimes incurred the charge. But these imperfections (adds his biographer) disappear before the splendour of his great and useful qualities: if he always remained young in judgment, taste, and sense of propriety, in erudition he condensed the acquisition of centuries, with all the vigour of manly age; and learned societies might esteem themselves happy if they possessed many members possessed of similar excellence, though mingled with similar alloy."[1]

VINCENT (of BEAUVAIS), a Dominican of the thirteenth century, was reader to St. Louis, king of France, and tutor to his children. He compiled a summary of various knowledge, called the "Speculum Majus," containing matters of a natural, doctrinal, moral, and historical kind, which contains the opinions of authors that are not now extant, and on that account is an object of some curiosity. In other respects it serves only to shew the ignorance and superstition of the age. It was first printed at Strasburgh in 1476, and has often been reprinted, as low as the beginning of the seventeenth century. Vincent died in 1264, as some assert, but, according to Dupin, this is a matter of great doubt. He left some other works.[2]

VINCENT (of LERINS), a saint of the fifth century, was a native of France, and originally a soldier; but determining to forsake the world, retired to the monastery of Lerins in Provence, and became a priest. The time of his death is uncertain, but after that event he was canonized He wrote a work to which he is supposed to have owed this honour, entitled "Commonitorium adversus Hæreticos," in which he proposes to confute heretics by two authorities: first, that of the Holy Scriptures; and secondly, that of the church, and he advances many arguments that have at least the appearance of ingenuity. There have been many edi-

[1] Eloge, by Dacier, secretary of the National Institute. [2] Dupin.

tions of this work abroad, and one at Cambridge, in 1687, 12mo. Mosheim calls it an excellent treatise, but his translator says he sees nothing in it but that blind veneration for ancient opinions, which is so fatal to the discovery and progress of truth, and an attempt to prove that nothing but the voice of tradition is to be consulted in fixing the sense of the holy scriptures.[1]

VINCENT DE St. PAUL. See PAUL.

VINCENT (THOMAS), a nonconformist divine of great popularity, courage, and piety, was born in the month of May 1634, in Hertford. He was the eldest son of the rev. John Vincent, who died possessed of the valuable living of Sedgfield in the county of Durham, but who was so often troubled on account of his nonconformity, that although he had a numerous family, it is said that not two of his children were born in the same county. This son, Thomas, was educated at Westminster-school, whence he was, in 1647, elected to Christ Church, Oxford. There he made such proficiency, that, after taking his degree of M. A. in 1654, the dean, Dr. Owen, chose him catechist, an office which, Wood says, usually belongs to a senior master. On leaving Oxford he became chaplain to Robert, earl of Leicester, and afterwards succeeded to the living of St. Mary Magdalen, Milk-street, London, from which he was ejected for nonconformity in 1662. He then taught school for some time with another famous nonconformist, the rev. Thomas Doolittle, at Islington, and occasionally preached when it could be done with safety. In 1665 the memorable and last plague with which this kingdom was visited, broke out in the metropolis with uncommon fury, and Mr. Vincent informed his colleague that he now thought it his duty to relinquish his present employment, and devote himself to the service of the sufferers in this great calamity. Doolittle endeavoured in vain to dissuade him, and Mr. Vincent, that he might not seem obstinate, agreed to refer the case to the city ministers, who, after hearing his reasons, and admiring his courage and humanity, gave all the approbation that such an act of self-devotion could admit, and Mr. Vincent came to lodge in the city, and throughout the whole continuance of the plague preached constantly every Sunday in some parish church. This was not only connived at by government, but he was followed by persons

[1] Dupin.—Moreri.

of all ranks. He also visited the sick whenever called upon, and yet continued in perfect health during the whole time, although seven persons died of the plague in the house where he resided. This remarkable instance of courage and humanity probably reconciled many to him who disapproved of his nonconformity; for although he preached afterwards at a dissenting meeting at Hoxton, and was the founder of another at Hand-alley, Bishopsgate-street, we do not find that he was molested. He died Oct. 15, 1678, in the forty-fourth year of his age. He was the author of several pious tracts, which went through many editions in his life-time, and afterwards; and had some controversy with Penn the quaker, and with Dr. William Sherlock. The most popular of his tracts were his "Explanation of the Assemblies Catechism," which still continues to be printed; and his "God's terrible voice to the city by Plague and Fire," in which are some remarkable accounts of both these fatal events. This work, which was first printed in 1667, 12mo, went through thirteen editions before 1671. He published a work of the same kind, occasioned by an eruption of Mount Etna, entitled "Fire and Brimstone," &c. 1670, 8vo. He had a brother, NATHANAEL, also educated at Christ Church, who was ejected from the living of Langley-march, in Buckinghamshire, in 1662, and afterwards was frequently prosecuted for preaching in conventicles. He was also imprisoned, as being concerned in Monmouth's expedition, but nothing was proved against him. He died in 1697, and left several practical treatises, and funeral sermons. Wood attributes to him more "brisk and florid parts" than belong to his fraternity, and adds, that he was "of a facetious and jolly humour," which certainly does not correspond with the other characters given of him.[1]

VINCENT (WILLIAM), the late learned dean of Westminster, was born in London, Nov. 2, 1739. His father was a citizen of London, in commercial business, first as a packer, and afterwards as a Portugal merchant, in which last concern he acquired opulence, but was impoverished by the failures consequent upon the great earthquake at Lisbon, in 1755. He lost also his second son, Giles, in that terrible catastrophe. He was for twenty-seven years deputy of Lime-street Ward, London. His eldest son,

[1] Ath. Ox. vol. II.—Calamy.

Francis, continued the business of a packer, and prospered in it; and by him William was assisted in his expenses at college. His school education, excepting a mere infantine initiation at Cavendish, in Suffolk, was received entirely at Westminster; and from fourteen years old, when he entered the school, to the day of his death, he was never unconnected with that seminary, nor long personally absent from its precincts, except for the five years in which he was pursuing his academical studies. Passing through every gradation in the school, and collegiate foundation, he was thence elected scholar of Trinity college, Cambridge, in 1757. In 1761 he took his first degree in arts, and was chosen a fellow of his college; soon after which (1762), he returned to Westminster, as usher, or assistant in the school. In that capacity he proceeded from the lowest to the highest situation, so justly approved, in all respects, by the patrons of the school, that, on the resignation of Dr. Lloyd, the veteran second master in 1771, he was appointed to that office. In the same year he was nominated one of the chaplains in ordinary to his majesty.

The place of second master at Westminster school is a situation of much labour and responsibility. Besides the daily business of the school, which, if not arduous, is at least fatiguing, the person who holds that office has the whole care and superintendence of the scholars on the foundation when out of school; that is, of forty boys, rapidly growing up into men, and yearly drafted off, by elections of from eight to ten, to the two universities. Yet in this much occupied situation it was, that Mr. Vincent was prosecuting those studies which gradually established his reputation at home as a scholar, and a man of research; and finally extended his celebrity over the whole continent of Europe. What is much to his honour, he studied under a natural disadvantage, which to a less ardent and persevering spirit would have served as an excuse for idleness. From an early period of life he was subject to a weakness of the eyes, attended with pain and inflammation, which never suffered him to read or write with impunity by artificial light. These attacks were so severe, that, to avoid yet more formidable consequences, he found himself compelled altogether to relinquish evening studies. But zeal can always find resources. As he could not read at night he formed the habit of rising very early. Before the hours of school, in the intervals between morning and evening

attendance, and after both, when the length of the days permitted, he was generally employed in his study. Of exercise, properly so called, he took very little, but his constitution was robust; and of a man who completed seventy-six years, we can hardly say that his days were shortened by his habits of life, of whatever kind they might be.

He had three principal objects of pursuit; theology, classical learning, and history in all its branches. Historical research was his peculiar delight, including geography, navigation, commerce, and even the military art, as illustrating the history of men, and connecting the memorials of remote periods. To this taste, perseveringly indulged, we owe his various works, particularly those on ancient commerce and navigation, on which his reputation chiefly rests. Yet he was no impatient candidate for fame. During the whole period of his being under-master, which was no less than seventeen years, he published nothing that was at all considerable. One small publication was a letter to Dr. Watson, then professor of divinity at Cambridge (afterwards bishop of Llandaff) on the subject of a sermon preached by him in 1780; a production neither then nor afterwards publicly avowed; though far from being unworthy of his principles or talents, being a very clear and able argument against such theories as tend to overturn governments, and against the spirit of opposition in those times. The other tract was entitled "Considerations on Parochial Music" (1787); not written as pretending to any knowledge of the science, or talent for it, which he had not; but by way of improving its rational and devotional effects in parish churches. He had then become a parish priest, and it was natural for him to attend to every thing relating to that office.

It was apparently on becoming second master of Westminster, that he thought himself authorised to marry; and obtained the hand of miss Hannah Wyatt of that city. This union proved uniformly happy; and was productive of two sons; the rev. W. St. Andrew Vincent, now rector of Allhallows; and George Giles Vincent, esq. chapter clerk of Westminster; who became his effectual comforters, when their mother was at length taken from him, in 1807. But from his appointment in 1771, he remained without clerical preferment till 1778, when he obtained the vicarage of Longdon, in Worcestershire, by the gift of the

dean and chapter of Westminster. This living he resigned in about six months, on being collated, by the archbishop of Canterbury, to the rectory of Allhallows the Great and Less, in Thames-street, London.

No man could be better qualified to enjoy and to promote domestic happiness. Easy of access, friendly, social, without any of the reserve of a student, or any of the pride of wisdom, real or assumed, he was always ready to take an active part in the innocent gratifications of society. With the learned, equally ready to inquire and to communicate, but never ostentatious of knowledge; with the ignorant and even the weak, so very indulgent that they hardly suspected their inferiority; certainly were never made to feel it painfully. Never ashamed to ask for information, when he found he wanted it; and most frankly ready to confess ignorance, if consulted upon any subject to which his mind had not been particularly applied. Never, perhaps, was "I know nothing of it," so often said by one who knew so much. His entire contempt for every species of affectation produced these sometimes too sweeping declarations, in which he was hardly just to himself.

But neither his amusements nor his studies were ever suffered to interfere with his public or professional duties. In the church, in the school, among his parishioners, or among his boys, he was always active and assiduous: fully prepared for the task of the day, whether to preach or teach; to illustrate the classics, or expound the Scriptures. His mode of instructing the boys on the foundation at Westminster, is admirably described by a well-informed writer in the Gent. Mag. 1815. "The under-master," he says, "has the care of the college; and in his hands are the preservation of its discipline, the guardianship of its morals, and the charge of its religious instruction. With a steadiness and fidelity rarely equalled Dr. Vincent discharged these difficult functions; but perhaps there never existed a man who rivalled him in the art of attracting from boys attention to his lectures. Four times a year, each week preparatory to receiving the sacrament, Dr. V. explained the nature of that religious rite; its institution, its importance, and its benefits And we believe, such was his happy mode of imparting instruction, that there never was known an instance of any boy treating the disquisition with levity, or not shewing an eagerness to be present at, and to profit by, the lesson. A clear sonorous voice, a fluent, easy, yet

correct delivery, an expression at once familiar and impressive, rendered him a delightful speaker. These advantages he possessed in common conversation, but he displayed them more especially on public occasions, and never to greater advantage than in the pulpit."

Never was an eulogium more just. Nor did these serious and habitual occupations of his mind preclude its more lively excursions. In all those instances, at Westminster of periodical occurrence, when the talents of the masters are called forth, to give example and encouragement to the scholars, in prologues and epilogues at the plays, exercises and epigrams at the elections, &c. the compositions of Vincent were sure to be distinguished. He had not, indeed, nor did he flatter himself that he had, that strong and original determination to poetry, which is denominated genius; but he possessed that lively relish for its genuine beauties, which, assisted by a familiar and exact knowledge of the best models, will always qualify a strong and versatile mind to think poetically, and to express its thoughts, always with propriety, often with felicity. In many different styles he proved his talent for Latin composition in verse and prose; and what he produced of any kind, it was not easy to surpass. On these multifarious objects was his assiduity employed throughout the seventeen years in which he continued under-master.

At length, on the death of Dr. Smith in 1788, Dr. Vincent (who had taken his doctor's degree in 1776), was nominated to succeed him as head-master; an appointment which gave great satisfaction to the friends of the school, though the whole extent and force of his talents were far from being completely known. Particular attention seems to have been first paid to a sermon he preached at St. Margaret's, Westminster, for a charity-school. This was in 1792, a period of great political turbulence and danger; and this sermon, being remarkable for the clear and powerful statement of principles favourable to social order, and for explaining the necessity of the gradations of rich and poor, was welcomed on its publication by all the zealous friends of the British constitution, and to render it more serviceable, the patriotic association against republicans and levellers obtained leave from the author to reprint the principal part of it, for circulation among the people; and twenty thousand copies were thus distributed in London, and throughout the country, probably with excellent effect.

We have seen already that the first publication of Dr. Vincent, though anonymous, was a defence of sound principles, against factious measures and artifices: and, as that tract was never afterwards owned, there cannot be any possible suspicion that the author wrote it with a view to praise or emolument; or otherwise than from the honest impulse of his heart, and the clear conviction of his mind. The principles which he there discovered, remained unaltered through life; and were felt with particular force when the movements of faction called for opposition. It cannot be doubted, therefore, that he must have felt the liveliest satisfaction in having his discourse thus circulated, in a more attractive form than a sermon might have borne, for the general instruction of the people.

But the fruits of his long studies were now about to appear in a manner more conspicuous, or at least more conducive to his credit as a scholar. A small tract, in quarto, which he published in 1793, marked him to the learned world as a diligent investigator of historical facts, and an acute, though modest, verbal critic. This publication, which tends to clear up an almost desperate passage in Livy, was, with very good judgment, written in Latin, that it might be submitted not only to domestic but to foreign critics. It is entitled, "De Legione Manlianâ, Quæstio ex Livio desumta, et Rei militaris Romanæ studiosis proposita." Subjoined to it is what the author has termed 'An Explanatory Translation' in English. Polybius, in his description of the construction of the Roman legion, has given an account of it, which seems entirely irreconcileable with what Livy has said, in the eighth book of his History, of a manœuvre of the great general Manlius in the management of his own army against the Latins. As both authors must have been perfectly well acquainted with the subject, the difficulty was to reconcile the difference between them, without supposing a mistake on either side.

In the attempt to do this, neither Lipsius, Fabricius, nor even Drakenborch, the most famous editor of Livy, appeared to have succeeded; and their conjectures for the purpose could not be admitted, without considerable violence to the text. How well Dr. Vincent succeeded appeared by the generous approbation of the illustrious Heyne on the continent, and of the no less acute Porson at home. The few points in which these critics differed from him, the author fairly states in a short preface, and endeavours to answer; but leaves the ultimate decision to the reader.

Two successive years produced two publications, the result of our author's long and careful study of the analysis of languages. The first of these, entitled "The Origination of the Greek Verb, an Hypothesis," appeared in 1794; and was followed, in 1795, by "The Greek Verb analyzed, an Hypothesis, in which the source and structure of the Greek language in general is considered." The latter of these was principally a sequel to the first, and an extension of its theory. Sagacity and learning are eminently displayed in both these publications; nor is it easy to say which quality is most conspicuous in them, sagacity in suggesting probable reasons for the various inflections of verbs in the Greek, and afterwards in other languages; or learning, in the production of proofs or illustrations in support of every fact assumed. The principal notion is, that such inflections were derived from some simple and very short original verb, signifying *to do* or to *exist*, which being afterward subjoined to radicals denoting various actions or modes of being, formed their tenses, modes, and other variations. The idea was happy, and it is astonishing how far it may be pursued; and nothing can more fully prove its foundation in probable conjecture, than that it had occurred, nearly at the same time, to a writer at Edinburgh, who published it in the "Encyclopædia Britannica:" the time of composition so exactly coincided, that neither author could possibly have seen or heard of the theory of the other. In both it was equally original.

It is observable, that in both these tracts, Dr. Vincent terms his doctrine only "An Hypothesis." A more presumptuous author would have called it a discovery. But it would have been perfectly unlike him to assume a particle of merit more than he had an undoubted right to claim; and the manly passage, in the second of these tracts, in which he repels every charge and suspicion of plagiarism, while it strongly marks the character of the writer, proves also how long the subject had been considered and revolved in his mind. "I have been accused," he says, "of appropriating to myself the discoveries of others, without due acknowledgment, but I must say, in my defence, that, wherever I was sensible of an obligation, I have owned it. I wished to defraud no writer of his honours; but, in treating a subject, which had long been in contemplation, I could not always say from whence the source of my opinion was derived. In a course of years, I have consulted more

authors than I can readily enumerate; and I am still, on the other hand, accused of not consulting a sufficient number. There is no end to this; and I am equally indifferent to the charge on either side. If what I have said is true, it will support itself; if otherwise, it cannot be bolstered up by authorities." The speculations of lord Monboddo, and other metaphysicians, at home and abroad, had probably led both Dr. Vincent and the northern grammarian, into this train of investigation.

Dr. Vincent had long been diligently employed upon a much more arduous task, and more connected with the studies, to which he was by preference attached. In 1797, he published the result of those labours in his celebrated commentary on Arrian's "Voyage of Nearchus," which formed the basis of our author's reputation. On a work so well known, it is not necessary that we should expatiate at any great length. Nearchus's voyage is related by Arrian of Nicomedia (See ARRIAN), and is comprised in his "Indica," or general account of India, and is professedly taken from the journal of Nearchus himself. The authenticity of the narrative had indeed been questioned by some learned men; but it is so victoriously defended by Dr. Vincent, in the concluding section of his preliminary Disquisitions, that Schmieder, the latest editor of Arrian, has translated the whole of his arguments into Latin; and has subjoined them to the objections of Dodwell, as a complete and satisfactory refutation. So strongly was Schmieder himself of the same opinion, that in his preface to the Indica he says, that "they who deny the genuineness of this account are hardly worth refuting."

Two most sagacious and diligent inquirers, M. D'Anville and Major Rennel, had already traced Nearchus down the Indus, and up the Persian Gulf; but the whole intermediate line, extending through ten degrees of longitude direct, besides the sinuosities of the coast, they had, from whatever cause, abandoned altogether; though, as Dr. Vincent observes, "the merit of the commander depends upon the difficulties he surmounted, in this part of his voyage more especially; and the clearing up of the geographical obscurity was an object worthy of the talents of two such masters of the science."

If this obscurity could have been completely removed by any sagacity or patience, it would undoubtedly have yielded to the labours of Dr. Vincent. His researches extended to

every possible source of information, ancient and modern, not excepting the oral intelligence of individuals who had recently visited those coasts, and whom he was always anxious to see and to consult. Dr. Horsley, then dean of Westminster, a man who had few if any superiors in learning and sagacity, was often his adviser on difficult points. He admired the zeal and talents of the author, and strongly marked his regard for him and his work, by furnishing two very profound dissertations on astronomical subjects. To Mr. Wales he sometimes resorted for similar information; candidly confessing his own want of skill in that branch of knowledge. But his most abundant source of original information was found in the friendly kindness of Mr. Dalrymple, then hydrographer to the admiralty, who opened to him, without reserve, all the stores of his vast geographical collections, and documents of every kind. Of this indulgence he was most happy to avail himself, and often refers to charts and journals, so communicated, to which there were no other means of access.

Dr. Vincent persevered with such vigour, that the first part of "The Periplus of the Erythræan Sea, containing an account of the Navigation of the ancients, from the sea of Suez, to the coast of Zanguebar: with dissertations," was published in 1800, only three complete years after the Nearchus. It cannot be doubted that the chief researches, necessary for this continuation of the author's great design, were already made, and much of the materials prepared; otherwise, the interval could not have been sufficient, even for a man who had no other occupation, to produce so elaborate a volume. The appendix alone contains more matter of curious information than many bulky works; particularly the copious alphabetical list of Grecian articles of export and import; and the dissertation of the Adulitic inscription: matters collateral to the general inquiry, and illustrative of the whole work.

"The Periplus of the Erythræan Sea," though usually called Arrian's, is confessedly not the work of the author of the Voyage of Nearchus. This is avowed by Dr. Vincent, in entering upon the subject. It had probably been imputed to Arrian in later times, from his having written the Periplus of the Euxine Sea. Whether even the name properly belonged to this writer is altogether uncertain; and the probability is rather against it: but, from the most accurate examination of the work, Dr. Vincent thinks that

the author, whatever was his true name, was a Greek merchant of Alexandria, between the times of the emperors Claudius and Adrian, in the first or second century, and probably by near a century prior to Arrian of Nicomedia. The author was certainly a man who had sailed on board of a Greek fleet from Egypt to the Gulph of Cambay, if not beyond it. Those who had assigned a different age or character to his author, Dr. Vincent has answered in a manner the most satisfactory.

The "Second Part of the Periplus," which completes the whole design, appeared in 1805, making a larger volume than the first, furnished with further dissertations, and an additional appendix of commercial articles, thus completing the knowledge of oriental commerce and oriental geography, as they existed among the ancients. Both parts of the Periplus were dedicated to the king. Throughout this work Dr. Vincent followed the same plan which he had formed for his Nearchus: not translating his author, but supplying a continual commentary upon his text, the sections of which are formed by the stations of the navigator, or the geographical divisions of the coast. This plan was here even more necessary than it had been in the former work, since in this the account of each place consists frequently of little more than a mere invoice of the usual exports and imports, very curious when explained, but very unsatisfactory, because unintelligible to a common reader in the original form. He has said, therefore, very properly, in his first disquisition, "of this work no adequate idea could be formed by a translation; but a comparison of its contents with the knowledge of India, which we have obtained, since Gama burst the barrier of discovery, cannot but be acceptable to those who value geography, as a science, or delight in it, as a picture of the world."

All these volumes are furnished with maps, and other illustrations, from original materials, collected from various sources, by the author's own researches, or with the aid of friendly communication. One or two charts, in defect of direct authorities, were made out by himself, on the basis of his own reasonings and proofs. For these he has condescended to apologize, as not deeming himself regularly a practical geographer; which others will probably consider as the more meritorious exertion. But his care was, in all cases, not to assume too much to himself, and to err,

if at all, on the opposite side. One important map, that by De la Rochette, he greatly wished to have added, but as the proprietors would neither consent to have it copied, nor accommodate him with a sufficient number for an edition, on such terms as he could prudently accept, he unwillingly gave up the thought. Into a very few copies of Nearchus he inserted it, for the benefit of particular friends, but the public was deprived of the advantage.

Soon after the appearance of the first part of the "Periplus," Dr. Vincent, being then past sixty, began to feel the effects of constant exertion and confinement in the deteriorated state of his health. He had been, at that time, eleven years head master of Westminster, and thirty-nine years in his various situations in the school, and very naturally began to entertain a wish for retirement; and having been presented in 1801 to a stall in the church of Westminster, he immediately determined to carry his wish into effect at a very early period. But he was first to render an essential service, not only to Westminster, but to all our public schools. These schools, whose plans and regulations have been matured by the practice of ages, had lately been the subject of attack by two very eminent divines, who complained that religion was neglected in the systems and conduct of our public schools. Dr. Vincent was naturally roused at this alarming accusation; unjust as he felt it to be, and unfounded as he immediately undertook to prove it, with respect, at least, to the great school over which he so honourably presided; and for which alone he thought himself responsible. He published almost immediately "A Defence of Public Education," addressed to a learned prelate, whose attack upon it had been most conspicuous. Confining himself to such facts as he could assert upon his own knowledge, he took little notice of other schools than his own; but his defence was conducted with such manly plainness, and at the same time with such becoming zeal for religion as well as for education, that its effect was irresistible. It passed through three editions, in a period surprisingly short, and taught him, for the first time, what it is to be a popular writer. It was, in fact, the only publication from which he ever derived pecuniary profit; and that profit, as the first fruits of his authorship, he good-humouredly presented to Mrs. Vincent. Compliments upon his defence were now poured in from various quarters; and he had the gratification afterwards of know-

ing that the king, whose judgment rarely erred in matters to which he seriously applied it, was particularly pleased to have his public schools defended, and still more with the spirit and effect of the defence.

But the author was still very far from anticipating the further advantage that he was to derive from it. Among the persons most highly gratified by this tract, was lord Sidmouth, then Mr. Addington, the friend and ornament of another illustrious school, Winchester. It powerfully recalled his attention to the various merits and long public services of the author; and with that promptness and liberality of decision, of which his short administration furnished more instances than many of the longest, he recommended Dr. Vincent to his majesty, as successor to his friend bishop Horsley, in the deanery of Westminster. The king did not fail to express his satisfaction in giving the appointment; and, at a subsequent opportunity, was pleased even to express regret, that the see of Rochester had not, as in many former instances, gone with the deanery. This appointment vacated of course the inferior situations of prebendary and master of the school, the latter of which he left, accompanied by the most gratifying marks of affection from those who had been under his care.

The first use made by the dean of his higher advancement was to obtain the presentation of a living, for a curate who had been his assistant at Allhallows twenty-four years. His own eldest son was then in orders, and totally unbeneficed; but he paid, what he considered as a debt of gratitude, before he would consent to think of his own more immediate concerns. For this forbearance he was soon rewarded; and in the second year after his promotion, the rectory of St. John's, Westminster, came to his choice, and when he accepted it for himself, he had the satisfaction of obtaining the living of Allhallows for his son. He might have continued to hold it, but he preferred resigning it in that manner. He held St. John's only about two years, when he exchanged it for the rectory of Islip, in Oxfordshire, which is also in the patronage of the church of Westminster. He was presented to it by the chapter in 1805.

The acquisition of this living formed another fortunate epoch in his life. He had always been accustomed to pass his summer holidays in the country; a change quite necessary for his health, while confined to the school; and desirable, when he had no longer that tie. But his only

resource on these occasions had hitherto been in temporary lodgings. He had now a country residence of his own, to which he could at any time retire, and which had the additional recommendation of being in the vicinity of Oxford. At Westminster, the noble fabric of his church was a principal object of his care, and he happily succeeded in effecting great repairs, removing considerable deformities, and promoting the most important improvements. The most remarkable instances were the very effectual and substantial repair, which he caused to be made after the alarming fire in 1803; and that beautiful work, now so far advanced, the restoration of Henry VII.'s chapel, of which he was the first adviser and most zealous promoter.

But all these various objects could not estrange him from his great pursuit, the investigation of ancient commerce and navigation. He continued assiduous in extending his inquiries; and was most scrupulous in acknowledging and correcting every error which his unremitting diligence could detect. Attentive more especially to the remarks of those who had visited the places described, he anxiously sought their conversation, as well as their writings, and was highly gratified to learn, that several very intelligent men had carefully compared his books with the situations to which they alluded, and expressed in general extreme surprise, that a recluse scholar, quietly seated in his study, could possibly have arrived at such accuracy of conjecture or discovery. When they thought him mistaken, he readily resumed the inquiry, and, weighing all the reasons, quitted it not till he had brought it to a satisfactory result. Truth was his sole object, and whether it was brought to light by himself or others, he was equally ready to embrace it; abandoning the most favoured opinion, without hesitation, if not without regret, when he discovered its foundations to be unsound. As his materials were thus increased, and his work improved, he prepared for a second edition; which, with more view to the propriety of the measure, than any hope of advantage from it, was published in 1807.

In the new edition, the three former publications were formed into two handsome and uniform volumes; with the general title of "The Commerce and Navigation of the Ancients in the Indian Ocean, by William Vincent, D.D. dean of Westminster." Each volume had also a second title; the first for the voyage of Nearchus, the second for the Periplus. Gratitude now demanded the introduction

of lord Sidmouth's name, to whose unsolicited patronage the author owed so much. To him, therefore, the whole work was now dedicated, in a sincere and manly strain of acknowledgment; retaining, however, the two dedications to the king, which had introduced the two parts of the Periplus. It was afterwards translated into German and French, the latter by M. Billecoq, under the express authority of Buonaparte. At that period of inveterate enmity on his part, it would not have been safe, perhaps, to translate an English work, on any subject, without that sanction. Approbation so undeniably impartial gave the author a pleasure, which he avowed as frankly as he did his other sentiments; and that satisfaction was complete, when, in 1814, a degree from Göttingen, conferred upon him by diploma, was transmitted to him, with the most honourable testimony borne to the merit and value of his works. Though far from anxious for fame, he was much above affecting an insensibility to it, which no man ever felt who was capable of deserving it.

While the second edition of his great work was passing through the press, he suffered a domestic loss, which they only who are equally attached to their home can justly estimate. Mrs. Vincent died early in 1807: and his sense of her merits has been strongly expressed in a Latin inscription, which he wrote to be placed over her grave at Westminster. But the heaviest evils that would otherwise have followed upon this destitution were happily prevented by the interposition of his nearest relatives. His eldest son, with his truly amiable wife, and a growing family, immediately relinquished house-keeping, and became his constant inmates, both in town and country; omitting no possible attention that duty and affection could suggest, to make his home again delightful to him. They succeeded, as they deserved, to the utmost of their wishes. The dean recovered his spirits, resumed his usual labours and his usual relaxations, and persevered in both, to almost the latest hour of his life.

But though he continued his remarks and additions to the Ancient Commerce, as his further reading enabled him, he had in truth dismissed all thoughts of further publication on that subject. But the opinion of his friend, Mr. archdeacon Nares, after some time prevailed upon him to add a supplemental volume, for the sake of adding to his work the Greek text of *Arrian's Indica*, (including the

Journal of Nearchus) with that of the Pseudo-Arrian, which was before too scarce for scholars in general to obtain. This volume concluded the dean's separate publications. He printed, indeed, afterwards, a letter in French to a M. Barbié (as he chose to write himself, but more probably Barbier) du Bocage, who had very unhandsomely attacked his voyage of Nearchus; but this he never published. It contained a dignified remonstrance, without asperity, with a man whom the writer treats with a respect, little merited by the mode of the attack.

The principal works of Dean Vincent have now been distinctly enumerated; as forming an important part of his history, as a literary man; but he wrote occasionally in periodical works, in which he had no other interest, but such as arose from the general wish to promote the progress of sound literature, both sacred and profane; or to benefit the editors of works whose design was of that nature. His communications to the "Classical Journal" were not many, but valuable, and regularly signed with his name. They were these: 1. On Ancient Commerce; No. v. p. 60.—2. On China, as known to Classic Authors: No. xiii. p. 32.—3. On Theophilus, an African Bishop: No. xiv. p. 382.—4. On the Geography of Susiana; Suppl. to No. xviii. p. 449.—5. Correction of an Error in the Periplus; No. xx. p. 322. The contributions of Dr. Vincent to the "British Critic" commenced at a very early period of that publication, and were never entirely discontinued till the close of the first series. The friendship with which he honoured the original editor of that work, together with his entire approbation of the design and principles, with which it was undertaken and conducted, made him at all times ready to give his aid to it, when his other occupations and studies would permit. As he was always completely a volunteer, so the choice of his subjects, as well as of his opportunities, was left entirely to himself. These communications were not marked with his name, because it was not suitable to the practice of the Review, but he had no particular wish to be concealed, and his biographer has accordingly given a list of his articles, with useful remarks, for which, on account of its length, we must refer to our authority.

He continued to assist in this Review until 1812 or 1813, when the close of his career was more nearly approaching than his friends were willing to believe, or any

visible decay appeared to indicate. It was not, however, till the Spring of 1815, that the powers of the stomach began to fail, so much as to create alarm. But the apprehensions then excited were soon too fully justified. Imperfect efforts towards recovery were constantly followed by relapses, each more formidable than the former. He remained at Islip, to his usual period of removal in the autumn, when he returned to Westminster, infirm, but not despaired of by the faculty; sound in mind, which he continued to the last, and not materially impaired in his external organs. But he felt within, that his complaints were beyond the reach of medicine, and calmly rejected all attempts to persuade him to rely upon it. At length, with the least possible disturbance from bodily suffering, he placidly obeyed the inevitable call; and died on the 21st of December, 1815, having passed his seventy-sixth year, by rather more than a month.

"Of the character and talents of Dr. Vincent," says his biographer, "a tolerably correct notion may be collected from the foregoing narrative *. That he was benevolent, charitable, generous, and placable, should undoubtedly be added to that view. That which, perhaps, would be least conceived, by those who had no personal knowledge of him, is the ease with which he could, on fit occasions, and without the smallest impropriety, sink the man of learning and research, in the cheerful friend and unassuming companion."

In tracing the steps of dean Vincent's progress through life, no notice has been taken of those temporary offices, which he held in consequence of his other situations; such as being president of Sion-college in 1798, and prolocutor to the Lower house of Convocation in Nov. 1802, and perhaps some others. When such services were required,

* At the request of a learned correspondent, we add the following: "Dr. Vincent was in person above the common size, and had a very dignified and majestic aspect; advantages of no mean importance to the master of a public school. His countenance was a faithful index of his benevolent mind. He was kind to all, but he manifested a particular regard to the members of his own profession, whose useful labours he considered as very inadequately rewarded. He was therefore a liberal and zealous patron of the 'Society of Schoolmasters,' instituted for the benefit of decayed members and their families: and although it was established after he had quitted the profession, and begun only by a few masters of private academies, he visited their early meetings unsolicited, and continued to the last year of his life, notwithstanding his age and severe infirmities, to attend their anniversaries, and to promote the success of the institution by his example, his eloquence, and his liberal subscription."

there can be no doubt that he undertook them readily, and was studious to perform the part allotted to him with punctuality and propriety.[1]

VINCI (LIONARDO DA), an illustrious Italian painter, and universal genius, was the natural son of one Piero, a notary at Florence, and was called Da Vinci from the place of his birth, a small burgh or castle of Valdarno di Sotto. He was born in 1452, and was placed under Andrea Verrochio, a painter of some note in that city; but soon surpassed him, particularly in a piece which that painter had made of St. John baptizing our Saviour, and in which Da Vinci, by his order, had painted an angel, holding up some of the vestments. This appeared so much the finest figure, that it visibly discredited all the rest: which so hurt Verrochio, that he relinquished painting ever after.

Da Vinci now set up for himself; and executed many pictures at Florence of great credit, and the universality of his genius soon appeared. He had a perfect knowledge of the theory of his art. He was, by far, the best anatomist and physiologist of his time, the first who raised a spirit for anatomical study, and gave it credit, and certainly the first man we know of who introduced the practice of making anatomical drawings. His first attempt, according to Vasari, was a book of the anatomy of a horse; he afterwards applied with more diligence to the human anatomy, in which study he reciprocally received and communicated assistance to Marc. Antonio della Torra, an excellent philosopher, who then read lectures in Pavia, and wrote upon this subject. For him Da Vinci made a book of studies, drawn with red chalk, and touched with a pen, with great diligence, of such subjects as he had himself dissected: where he made all the bones, and to those he joined, in their order, all the nerves, and covered them with the muscles. And concerning those, from part to part, he wrote remarks in letters of an ugly form, which are written by the left hand, backwards, and not to be understood but by those who know the method of reading them. These very drawings and writings are now in his majesty's collection of drawings. After inspecting them some years ago, Dr. Hunter expressed his full persuasion that Da Vinci was the best anatomist, at that time, in the world *.

[1] Communicated by the rev. archdeacon Nares, to the Classical Journal, Nos. XXVI and XXVII.

* Hunter's Two Introductory Lectures, 1784, 4to.

Lionardo was also well skilled in optics and geometry, almost every branch of literature, and the arts. He was a good architect, an able carver, and extremely well versed in the mechanics: he had a fine voice, and understood music, and both played and sang with taste and skill. Having also the advantage of a well-formed person, he excelled in all the manly exercises. He understood the management of a horse, and took delight in appearing well mounted: and he was very dextrous in the use of arms. His behaviour also was polite, and his conversation so engaging, that no man ever partook of it without pleasure, or left it without regret.

His reputation soon spread itself all over Italy, and Lewis Sforza, duke of Milan, invited him to his court, and prevailed with him to be a director of the academy for architecture he had just established, where Lionardo restored the simplicity and purity of the Greek and Roman models. About this time, the duke having formed a design of supplying the city of Milan with water by a new canal, the execution of the project was deputed to Lionardo. In order to accomplish this vast design, he spent much time in the study of philosophy and mathematics; applying with double ardour to those parts which might give him light into the work he had undertaken. To these he joined antiquity and history; and observed, as he went along, how the Ptolemies had conducted the waters of the Nile through the several parts of Egypt; and how Trajan had opened a commerce with Nicomedia, by rendering navigable the lakes and rivers lying between that city and the sea. At length, he happily achieved what some thought next to impossible, by rendering hills and valleys navigable with security. The canal goes by the name of Mortesana, being above 200 miles in length; and passes through the Valteline and the valley of Chiavenna, conducting the waters of the river Adda to the very walls of Milan.

After Lionardo had been labouring some years for the service of Milan, in quality of architect and engineer, he was requested by the duke to adorn it by his paintings; and he painted, among other things, his celebrated "Last Supper." Francis I. was so charmed with this, that, finding it impracticable to have it removed into France, he ordered a copy to be taken, which was placed at St. Germains; while the original, being painted in oil, and upon a wall not sufficiently secured from moisture, has been de-

faced long ago. The wars of Italy began now to interrupt him; and his friend and patron duke Lewis being defeated and carried prisoner to France, the academy was destroyed, the professors dispersed, and the arts effectually banished out of Milan. In 1499, the year before duke Lewis's defeat, Lionardo, being at Milan, was desired, by the principals of the place, to contrive some new device for the entertainment of Lewis XII. of France, who was just then ready to make his entrance into that city. Lionardo consented; and accordingly made a very curious automaton of the figure of a lion, whose inside was so well furnished with machinery, that it marched out to meet the king; made a stand when it came before him; reared up its hinder legs; and, opening his breast, presented a scutcheon, with fleurs-de-lis quartered upon it.

The disorders of Lombardy, and the misfortunes of his patrons the Sforzi, obliging Lionardo to quit Milan, he retired to Florence, where he flourished under the patronage of the Medici. In 1503 the Florentines resolving to have their council-chamber painted, Lionardo, by a public decree, was elected to the office; and got Michael Angelo to assist him in painting one side of it, while he himself painted the other: Michael Angelo was then but a young man, yet had acquired a great reputation, and was not afraid to vie with Lionardo, but jealousy arose between them; and each having his partizans, they became open enemies. About this time, Raphael was led by Lionardo's reputation to Florence; the first view of whose works astonished him, and produced a change in his style, to which all the glory he afterwards acquired has been ascribed by some. Lionardo remained in Florence till 1513, and then is stated to have gone to Rome, which it is said he had never seen. Leo X. received him graciously, and resolved to employ him; upon which, Lionardo set himself to the distilling of oils, and the preparing of varnish, to cover his paintings with. Leo, informed of this, said smartly enough, that "nothing could be expected from a man, who thought of finishing his works before he had begun them." There seems, however, some reason to doubt, whether Lionardo ever was at Rome in Leo's time. It seems more certain that about this time, having an invitation from Francis I, he removed into France. He was above seventy years of age when he undertook this journey; and it is probable that the fatigues of it, together with the

change of climate, contributed to the distemper of which he died. He languished several months at Fontainebleau; during which time the king went frequently to see him: and one day, as he was raising himself up in bed to thank the king for the honour done him, he was at that instant seized with a fainting fit; and, Francis stooping to support him, he expired in the arms of that monarch. He died in 1520.

The life of Da Vinci, says Mr. Fuseli, may be nearly divided into four periods, the first of which is that of his youth, when he lived at Florence. To this not only the Medusa and the few works mentioned by Vasari, but probably all those paintings of his, belong, that have less energy of shade, less complicated drapery, and heads of forms rather delicate than exquisite, seemingly derived from the school of Verrocchio. Such are the Maddalenas of the Pitti at Florence, and the Aldobrandini at Rome, the Madonnas of the Giustiniani and Borghese palaces, and some heads of the Saviour and his Baptist, though the multitude of his imitators must render all decision on their originality ambiguous.

The second period is that which he spent at Milan in the service of Lodovico Sforza. There he staid till 1499, with little exertion in painting, if we except the most capital as the most celebrated of his works, perhaps the compendium of his powers, the Last Supper*, in the refectory of the Dominicans. Of this performance, which the whole history of painting agrees to class among the first products of art, three heads only remain by Lionardo's own hand,

* Mr. Cochin, a late traveller, and ingenious writer, describing the picture of the Last Supper, which he saw at Milan in 1757, after giving a particular description of the beauty of the design, the fine airs of the heads, the noble cast of the draperies, and that in general it was extremely in the taste of Raphael, concludes with observing a very singular impropriety in it, which is, that the hand of St. John has six fingers.—See Voyage d'Italie, tom. I. p. 42. In this picture, the head of our Saviour was never finished, Lionardo despairing to express the idea he had conceived of reaching a more exalted beauty than he had bestowed on the apostles. While he was employed in this piece, the prior of the convent, thinking his progress too slow, often importuned him to dispatch; but all his solicitations proving vain, he, at length, had the assurance to carry his complaints to the duke. Upon this Lionardo was sent for, and being questioned about the painting, he assured his highness that there were but two faces wanting to complete the piece; the one being our Saviour's, and the other that of Judas. As to the former, he owned himself unable to finish it; being at a loss how to paint the majesty and beauty of so amiable and august a personage; but he promised very speedily to complete the latter; since, to draw the avarice and ingratitude of Judas, he needed nothing but to represent the prior of the Dominicans, who had so basely rewarded him for all the pains he had taken.

and those rather delineated than coloured. Had he contented himself to paint it in distemper instead of oil, we should now be in the possession of a work, which was already found half decayed by Armenini, fifty years after it had been finished, and is spoken of by Scannelli, who examined it in 1642, as evanescent, and a thing that once was.

The third period dates from the return of Lionardo to Florence, after the fall of Francesco Sforza. The thirteen years of his stay there produced some of his best works; the celebrated portrait of Mona Lisa, a labour of four years, though still declared unfinished; the cartoon of St. Anna, prepared for an altar-piece at the church A'Servi, which never was coloured; the other cartoon of the battle of Niccolo Piccinino, in competition with Michael Angelo, and likewise never made use of, because his endeavour to paint it in oil on the wall had failed. He employed perhaps another method in a Madonna with the child, at St. Onofrio of Rome, a Raffaelesque picture, but peeling in many places off the pannel. To this period probably belongs his own portrait in the ducal gallery, in an age which does not disagree with these years, a head whose energy leaves all the rest in that room far behind; and that other, in a different cabinet, which is called the portrait of Raffaello; and that half-figure of a young nun in the palace Niccolini, so much celebrated by Bottari. Christ among the doctors, formerly a picture of the Doria palace; the supposed portrait of queen Giovanna with architecture; and Vertumnus with Pomona, commonly called vanity and modesty, a work as often copied as inimitable, in the Barberini; seem to coincide with this epoch; and we may count with them the Madonna begging the lily of the infant Christ in the Albani, a picture full of graces, and considered by Mengs as the masterpiece of the collection. It would however be too bold a conjecture to decide the date of every picture painted by an artist whose life was spent in search of new methods, and who too often dropped his work before it had received its finish.

The fourth period of this great man's life terminates likewise the career of his art. Lionardo appears to have bid farewell to painting about his sixty-third year. When in 1515 Francis I. had failed in the attempt of having the picture of the last supper sawed from the walls of the refectory, for its transportation to France, he attempted to pos-

sess himself of the author. He invited him to his court, and Vinci accepted the invitation without much regret at leaving Florence, where, since his return from Rome, he had met in young Buonarroti with a rival already preferred to him in the disposal of commissions; because, if we believe Vasari, he gave works where Lionardo gave often only words. It is known that there was anger between them, and Vinci, consulting his own quiet, passed over to France, where, before he had touched pencil, he died in the arms of Francis I.

Lionardo da Vinci broke forth with a splendour which eclipsed all his predecessors: made up of all the elements of genius, favoured by form, education, and circumstances, all ear, all eye, all grasp; painter, poet, sculptor, anatomist, architect, engineer, chemist, machinist, musician, philosopher, and sometimes empiric; he laid hold of every beauty in the enchanted circle, but, without exclusive attachment to one, dismissed in her turn each. Fitter to scatter hints than to teach by example, he wasted life insatiate in experiment. To a capacity which at once penetrated the principle and real aim of the art, he joined an inequality of fancy that at one moment lent him wings for the pursuit of beauty, and the next flung him on the ground to crawl after deformity. We owe to him chiaroscuro with all its magic, but character was his favourite study; character he has often raised from an individual to a species, and as often depressed to a monster from an individual. His notion of the most elaborate finish, and his want of perseverance, were at least equal. Want of perseverance alone could make him abandon his cartoon designed for the great council-chamber at Florence, of which the celebrated contest of horsemen was but one group; for to him who could organize that composition, Michael Angelo himself might be an object of emulation, but could not be one of fear. His line was free from meagreness, and his forms presented beauties; but he appears not to have been very much acquainted with the antique. The strength of his conception lay in the delineation of male heads; those of his females owe nearly all their charms to chiaroscuro; they are seldom more discriminated than the children they follow; they are sisters of one family.

Da Vinci composed a great number of discourses upon several curious subjects, among which were, "A Treatise of the Nature, Equilibrium, and Motion, of Water;" "A

Treatise of Anatomy;" "The Anatomy of a Horse;" "A Treatise of Perspective;" "A Treatise of Light and Shadows;" and, "A Treatise of Painting." None of these have found their way to the press, but the "Treatise of the Art of Painting;" a noble edition of which was published by R. du Fresne at Paris in 1651, with figures by Nicholas Poussin. It was also published in English in 1721, 8vo, and reprinted in 1796, with a life of the author prefixed; from which we have extracted chiefly this account of him.[1]

VINER (CHARLES), an eminent benefactor to the study of law, is introduced here in that character, although we have scarcely any memorials of his personal history. He died at his house at Aldershot, Hampshire, June 5, 1756, at what age we are not told, nor have we heard of any particulars of his life having been then or since collected, or published. That he was of the profession of the law may be supposed from his having dedicated a considerable portion of his life to the Herculean labour, which will long preserve his name, and which he executed at his house at Aldershot, under the title of "A general and complete Abridgment of Law and Equity," 1741—1751, 24 vols. fol. It was not only printed under his own inspection (by agreement with the law patentees) at his house, but the paper also was manufactured under his direction, as appears by a peculiar water-mark, describing the number of the volume or the initials of C. V. He began at the title *Factor*, where D'Anvers left off, and published to the end of the alphabet; he then proceeded to the title *Abatement*, but by his Index he directed the volumes to be placed in alphabetical order.

This work, on which, Blackstone informs us, he employed above half a century, is styled by Mr. Hargrave an immense body of law and equity, and that learned gentleman recommends it, notwithstanding all its defects and inaccuracies, as a necessary part of every lawyer's library. He further says, it is indeed a most useful compilation, and would have been infinitely more so, if the author had been less singular and more nice in his arrangement and method, and more studious to avoid repetition; faults which proceeded in a great measure from the author's error in judgment, in attempting to engraft his own very extensive judgment on that of Mr. Sergeant Rolle. This stupendous

[1] Life as above.—Pilkington by Fuseli.

work was reprinted in 1792 and 1794, 24 vols. royal 8vo; it was followed by six supplemental volumes, undertaken by James Edward Watson, Samuel Comyn, James Sedgwick, Henry Alcock, John Wyatt, James Humphreys, Alexander Anstruther, and Michael Nolan, esqrs. who laid them before the public in 1799, 1800, 1801, 1805, and 1806, each gentleman having taken up his own apportioned burthen of the task.

But this was not the only obligation Mr. Viner conferred on the profession. Having resolved to dedicate his learned labours, to use his own words, "to the benefit of posterity, and the perpetual service of his country," he bequeathed by his will (dated Dec. 29, 1755) about 12,000*l.* to the university of Oxford, to establish a professorship, and endow such fellowships and scholarships of the common law in that university as should be adequate to the produce of his estate. Dr. Blackstone was appointed the first professor, and it is a sufficient praise of this foundation that it produced his celebrated "Commentaries." The excellent management of the estate has since enabled the university to increase the number of the scholarships and fellowships. Mr. Viner was afterwards, by decree of convocation, enrolled among the public benefactors of the university. The sense, says Blackstone, which the university entertained of this ample and most useful benefaction, must appear beyond a doubt, from their alacrity and unexampled dispatch in carrying it into execution, and above all, from the laws and constitutions by which they have effectually guarded it from the neglect and abuse, to which such institutions are liable.[1]

VINES (Richard), a learned and excellent divine, a popular and laborious preacher, and a most industrious and useful man in his college, was born at Blaston in Leicestershire, and educated in Magdalen college, Cambridge, where he commenced M. A. and was remarkable for his sober and grave behaviour, not being chargeable even with the venial levities of youth. From the university he was elected (most probably at the recommendation of his contemporary Thomas Cleiveland) school-master at Hinckley; where he entered into holy orders, and (as appears by an extract from the register of that parish) mar-

[1] Gent. Mag. vols. XXVI and XXVIII.—Bridgman's Legal Bibliography.—Blackstone's Commentaries.

ried, and had at least one child. After remaining some time in the faithful discharge of his office at Hinckley-school, he obtained the rectory of Weddington, in Warwickshire; and, at the beginning of the civil war, was driven from his parish, and forced to take shelter in Coventry. When the assembly of divines which established the presbyterian government in 1644 was called, Mr. Vines, who was a good speaker, was unanimously chosen of their number; and, as Fuller says, was the champion of the party. While he was at London he became the minister of St. Clement Danes, and vicar of St. Lawrence Jewry; afterwards he removed to Watton, in Hertfordshire; and was appointed master of Pembroke Hall, in Cambridge, in 1645, by the earl of Manchester, on the ejection of Dr. Benjamin Lavey; but resigned that and his living of St. Lawrence Jewry in 1650, on account of the engagement. He joined in a letter from the principal ministers of the city of London (presented Jan. 1, 1645, to the assembly of divines sitting at Westminster by authority of parliament), complaining against the independents. He was a son of thunder, and therefore compared to Luther; yet moderate and charitable to them that differed from him in judgment. The parliament employed him in all their treaties with the king; and his majesty, though of a different judgment, valued him for his ingenuity, seldom speaking to him without touching his hat, which Mr. Vines returned with most respectful language and gestures. This particular was the more remarkable, as no other of the parliament commissioners ever met with the same token of attention. Dr. Grey, in his answer to Neal, relates that when Mr. Vines returned from this treaty, he addressed one Mr. Walden, saying, "Brother, how hath this nation been fooled! We have been told that our king is a *child*, and a *fool*; but if I understand any thing by my converse with him, which I have had with great liberty, he is as much of a Christian prince as ever I read or heard of since our Saviour's time. He is a very precious prince, and is able of himself to argue with the ablest divines we have. And among all the kings of Israel and Judah, there was none like him."

When sentence of death was pronounced on this unhappy sovereign, Mr. Vines came with the other London ministers to offer their services to pray with his majesty the morning before his execution. The king thanked them, but declined their services. Vines was an admirable

scholar; holy and pious in his conversation, and indefatigable in his labours, which wasted his strength, and brought him into a consumption when he had lived but about fifty-six years. He was a very painful and laborious minister, and spent his time principally amongst his parishioners, in piously endeavouring "to make them all of one piece, though they were of different colours, and unite them in judgment who dissented in affection." In 1654 he was joined in a commission to eject scandalous and ignorant ministers and schoolmasters in London. He died in 1655, and was buried Feb. 7, in the parish-church of St. Lawrence Jewry, which having been consumed in the general conflagration of 1666, no memorial of him is there to be traced. His funeral-sermon was preached Feb. 7, by Dr. Jacomb, who gave him his just commendation. He was a perfect master of the Greek tongue, a good philologist, and an admirable disputant. He was a thorough Calvinist, and a bold honest man, without pride or flattery. Mr. Newcomen calls him "Disputator acutissimus, Concionator felicissimus, Theologus eximius." Many funeral poems and elegies were made upon his death.

Mr. Vines was frequently called forth to preach on public solemnities; particularly before the House of Commons, at a public fast, Nov. 30, 1642; on a thanksgiving, before both Houses, July 18, 1644; at another fast, before the Commons, March 10, 1646; and before the House of Peers, at the funeral of the earl of Essex, Oct. 22, 1646. Thirty-two of his "Sermons" were published in 1662.[1]

VINET (ELIAS), a classical editor, translator, and critic, was born at Vinets, a small village in Saintonge, in 1507. He studied first at Barbesieux, where Thuanus, by mistake, says he was born, and went thence to Poitiers, where he took his degree of master of arts. On his return to Barbesieux, he employed himself for some time in teaching, that he might acquire enough to bear his expences at Paris, where he wished to acquire a greater knowledge of the belles lettres and mathematics, to both of which he had already in some measure applied. In 1541, however, Andrew Govea, principal of the college of Bourdeaux, hearing a very advantageous character of him, invited him thither to a professorship, which he held about six years, and

[1] Clark's Lives.—Nichols's Hist. of Leicestershire, art. Hinckley.—Fuller's Worthies.—Peck's Desiderata.—Grey's Examination of Neal, vol. I. p. 414.

then accompanied Govea to Portugal to assist in founding the college of Coimbra on the model of that of Bourdeaux. In the following year, 1548, on the death of Govea, he returned to Bourdeaux, and continued to teach belles lettres and mathematics, until the death of Gelida, the principal, in 1558, whom he was chosen to succeed. He filled this office with great assiduity and reputation for twenty-five years, at the end of which his infirmities obliged him to resign the active part, and he was permitted to retire upon his salary, holding also the title of principal. He died at Bourdeaux May 14, 1587, in the eightieth year of his age, according to Saxius; but Niceron gives 1519 as the date of his birth, and 1587 as that of his death, and yet says that he died aged seventy-eight.

Vinet was a man of indefatigable literary labour, and of great learning. Scaliger says he never knew a more learned man, "Nullum novi doctiorem Vineto;" and it appears the practice of many laborious scholars was also his, "nulla dies sine linea." He always read with his pen in his hand. We have a list of twenty-eight publications by him, most of them editions of the classics, or ancient authors. Among them are editions of Theognis, Sidonius Apollinaris, Julius Solinus, Proclus, Eutropius, Persius, Florus, Censorinus, Pomponius Mela, and some historical and mathematical works, translations, &c.[1]

VIO. See CAJETAN.

VIRET (PETER), an able assistant in the reformation, was born at Orbe, a little town in the canton of Berne, in 1511. He studied at Paris, and became acquainted there with Farel, whose fellow-labourer he afterwards was in establishing the reformation in some towns of Swisserland. He went with him to Geneva in 1534, and seconded him with great vigour in every thing necessary to be done for the abolition of popery. The city of Lausanne having embraced the reformation in 1536, it was thought proper that Peter Viret should exercise the ministerial function there, and he soon gained the affection and esteem of the inhabitants. This appears from the reluctance, with which they were brought to consent that he should go to the church of Geneva for six months, during Calvin's absence at the conference at Worms in 1541, and afterwards at Ratisbon. During that time Viret became so useful and

[1] Niceron, vol. XXX.—Saxii Onomast.

popular, that Calvin, being restored to his flock, was extremely desirous of having him for his colleague; but could not prevail on him, as he was determined to return to Lausanne, where he remained until the French reformed churches overcame his repugnance, and prevailed with him to go to the church at Lyons, where in the midst of the civil wars, and the plague which followed, he and his colleagues continued to preach and to propagate the doctrines of the reformation with equal courage, prudence, and success.

Their tranquillity was at length disturbed by an edict of Charles IX. artfully procured by the Jesuits, which forbad the French churches from having any preachers who were not natives of France. Viret then, in 1563, retired to Orange, whence the pious Jeanne D'Albret, queen of Navarre, invited him to Bearn. He preached also some time at Ortez, and died in that country in 1571, in the sixtieth year of his age. He had always been of a weakly constitution, and his health had been much injured by two attempts on his life by the enemies of the reformation, once when he was nearly poisoned at Geneva, and a second time when he received a stab from a knife, and was left for dead. He was a man of a meek and gentle disposition, but of such winning eloquence, that many of his hearers conceived a kind of attachment to him, although they did not subscribe to his doctrines. Of the three great contemporaries in the church of Geneva, Calvin, Farel, and Viret, it was said that Calvin was admired for his profound erudition, Farel for his zeal and warmth, and Viret for his persuasive eloquence. Viret also, in his writings at least, had a happy talent in turning the superstitions he opposed into ridicule, and this he did with such effect that Dupin and other catholic biographers of later date cannot forgive him.

His works are very numerous, and regard principally the points in dispute between the reformed and the Romish church. They are written, some in French and some in Latin, and the form of dialogue seems to have been a favourite with him. During queen Elizabeth's time, the most popular writings of the foreign reformers were translated into English, and this compliment we find paid to nine of Viret's publications, the titles of which may be seen in Ames. From the list of his whole works given by Niceron, we may notice, 1. "De origine, continuatione, usu, auctoritate, atque præstantia ministerii verbi Dei et Sacra-

mentorum; et de controversiis ea de re in Christiano orbe, hoc præsertim sæculo excitatis, ac de eorum componendorum ratione, libri octodecim," Geneva, 1554, folio. 2. "Instruction Chretienne en la doctrine de la loi et de l'evangile, &c." ibid. 1564, folio.[1]

VIRGIL, (in Latin, PUBLIUS VIRGILIUS MARO,) the most excellent of all the ancient Roman poets, was born Oct. 15, U. C. 684, B. C. 70, in the consulship of Pompey and Crassus, at a village called Andes, not far from Mantua. His father was undoubtedly a man of low birth and mean circumstances; but by his industry so much recommended himself to his master, that he gave him his daughter, named Maia, in marriage, as a reward of his fidelity. Our poet, discovering early marks of a very fine genius, was sent at twelve years old to study at Cremona, where he continued till his seventeenth year. He was then removed to Milan, and from thence to Naples, then the residence of several teachers in philosophy and polite learning; and applied himself heartily to the study of the best Greek and Roman writers. But physic and mathematics were his favourite sciences, which he cultivated with much care; and to this early tincture of geometrical learning were owing probably that regularity of thought, propriety of expression, and exactness in conducting all subjects, for which he is so remarkable. He learned the Epicurean philosophy under the celebrated Syro, of whom Cicero speaks twice with the greatest encomiums both of his learning and virtue: his acquaintance with Varus, his first patron, commenced by his being fellow-student with him under this philosopher. After Virgil had completed his studies at Naples, Donatus affirms, that he made a journey to Rome; and relates some marvellous circumstances concerning his being made known to Augustus, which, like many other particulars in his account of this poet, breathe very much the air of fable. The truth is, we have no certain knowledge of the time and occasion of Virgil's going to Rome, how his connexions with the wits and men of quality began, nor how he was introduced to the court of Augustus.

We cannot however imagine, that such an extraordinary genius could lie long inactive and unexerted. It is related that, in the warmth of early youth, he formed a noble design of writing an heroic poem "On the wars of Rome;"

[1] Melchior Adam.—Bezæ Icones.—Gen Dict.

but, after some attempts, was discouraged from proceeding, by the roughness and asperity of the old Roman names, which not only disgusted his delicate ear, but, as Horace expresses it, "quæ versu dicere non est." He turned himself, therefore, to pastoral; and, being captivated with the beauty and sweetness of Theocritus, was ambitious to introduce this new species of poetry among the Romans. His first performance in this way is supposed to have been written the year before the death of Julius Cæsar, when the poet was in his twenty-fifth year: it is entitled "Alexis." Possibly "Palæmon" was his second, which is a close imitation of the fourth and fifth Idylls of Theocritus. Dr. Warton places "Silenus" next: which is said to have been publicly recited on the stage by Cytheris, a celebrated comedian. Cicero, having heard this eclogue, cried out in an extasy of admiration, that the author of it was "magnæ spes altera Romæ;" esteeming himself, say the commentators, to be the first. But the words may be understood in a very different sense, and more honourable to Cicero. The subject of this eclogue, we should remember, was an account of the Epicurean philosophy, both natural and moral, which had been but lately illustrated by Lucretius, an author, of whom Cicero was so eminently fond, as to revise and publish his work. Upon hearing therefore the beautiful verses of Virgil upon the same subject, Cicero exclaimed to this purpose: "Behold another great genius rising up among us, who will prove a second Lucretius." Dr. Warton at least has suggested this very ingenious and natural interpretation. Virgil's fifth eclogue is composed in allusion to the death and deification of Cæsar. The battle of Philippi, in the year 712, having put an end to the Roman liberty, the veteran soldiers began to murmur for their pay; and Augustus, to reward them, distributed among them the lands of Mantua and Cremona. Virgil was involved in this common calamity, and applied to Varus and Pollio, who warmly recommended him to Augustus, and procured for him his patrimony again. Full of gratitude to Augustus, he composed the "Tityrus," in which he introduces two shepherds; one of them complaining of the distraction of the times, and of the havock the soldiers made among the Mantuan farmers; the other, rejoicing for the recovery of his estate, and promising to honour the person who restored it to him as a god. But our poet's joy was not of long continuance: for

we are told, that, when he returned to take possession of his farm, he was violently assaulted by the intruder, and would certainly have been killed by him, if he had not escaped by swimming hastily over the Mincio. Upon this unexpected disappointment, melancholy and dejected, he returned to Rome, to renew his petition; and, during his journey, seems to have composed his ninth eclogue. The celebrated eclogue, entitled "Pollio," was composed in the year 714, upon the following occasion. The consul Pollio on the part of Antony, and Mæcenas on the part of Cæsar, had made up the differences between them; by agreeing, that Octavia, half sister to Cæsar, should be given in marriage to Antony. This agreement caused an universal joy; and Virgil, in this eclogue, testified his. Octavia was with child by her late husband Marcellus at the time of this marriage; and, as the Sibylline oracles had foretold, that a child was to be born about this time who should rule the world and establish perpetual peace, the poet ingeniously supposes the child in Octavia's womb to be the glorious infant, under whose reign mankind was to be happy, the golden age to return from heaven, and fraud and violence to be no more. In this celebrated poem, the author with great delicacy at the same time pays his court to both the chiefs, to his patron Pollio, to Octavia, and to the unborn infant. It is dedicated to Pollio by name, who was at that time consul, and therefore we are sure of the date of this eclogue, as it is known he enjoyed that high office in the year 714. In the year 715, Pollio was sent against the Parthini, a people of Illyricum; and during this expedition Virgil addressed to him a beautiful eclogue, called "Pharmaceutria." His tenth and last eclogue is addressed to Gallus. These were our poet's first productions; and we have been the more circumstantial in our account of some of them, as many particulars of his life are intimately connected with them.

Being in his thirty-fourth year, he retired to Naples, and laid the plan of his inimitable "Georgics," which he undertook at the entreaties of Mæcenas, to whom he dedicated them; not to rival and excel Hesiod, as he had lately done Theocritus, but on a noble and political motive, and to promote the welfare of his country. Great was the desolation occasioned by the civil wars: Italy was almost depopulated: the lands were uncultivated and unstocked: a famine and insurrection ensued: and Augustus himself hardly escaped

being stoned by the people, who attributed this calamity to ambition. His wise and able minister therefore resolved, if possible, to revive the decayed spirit of husbandry, to introduce a taste for agriculture, even among the great; and could not think of a better method to effect this, than to recommend it by the insinuating charms of poetry. Virgil fully answered the expectations of his polite patron; for the "Georgics" contain all those masterly beauties that might be expected from an exalted genius, whose judgment and imagination were in full maturity and vigour, and who had leisure to give the last polish and perfection to his incomparable workmanship. They are divided into four books; and the subjects of them are particularly specified in the first four lines of the first book. Corn and ploughing are the subject of the first book, vines of the second, cattle of the third, and bees of the fourth.

He is supposed to have been in his forty-fifth year when he began to write the "Æneid;" the design of which is thus explained by an able master in classical literature. Augustus being freed from his rival Antony, the government of the Roman empire was to be wholly in him; and though he chose to be called their father, he was, in every thing but the name, their king. But the monarchical form of government must naturally displease the Romans: and therefore Virgil, like a good courtier, seems to have laid the plan of his poem to reconcile them to it. He takes advantage of their religious turn, and of some old prophecies that must have been very flattering to the Roman people, as promising them the empire of the whole world. He weaves these in with the most probable account of their origin, that of being descended from the Trojans. He shews, that Æneas was called into their country by the express order of the gods; that there was an uninterrupted succession of kings from him to Romulus; that Julius Cæsar was of this royal race, and that Augustus was his sole heir. The result of which was, that the promises made to the Roman people in and through this race, terminating in Augustus, the Romans, if they would obey the gods, and be masters of the world, were to yield obedience to the new establishment under that prince. The poem, therefore, may very well be considered as a political work: Pope used to say, "it was evidently as much a party-piece, as Absalom and Achitophel:" and, if so, Virgil was not highly encouraged by Augustus and Mæcenas for nothing.

The truth is, he wrote in defence of the new usurpation of the state; and all that can be offered in his vindication, which however seems enough, is, that the Roman government could no longer be kept from falling into a single hand, and that the usurper he wrote for was as good a one as they could have. But, whatever may be said of his motives for writing it, the poem has in all ages been highly applauded. Augustus was eager to peruse it before it was finished; and entreated him by letters to communicate it. Macrobius has preserved to us part of one of Virgil's answers to the emperor, in which the poet excuses himself; who, however, at length complied, and read himself the sixth book to the emperor, when Octavia, who had just lost her son Marcellus, the darling of Rome, and adopted son of Augustus, made one of the audience. Virgil had artfully inserted that beautiful lamentation for the death of young Marcellus, beginning with—"O nate, ingentem luctum ne quære tuorum"—but suppressed his name till he came to the line—"Tu Marcellus eris:" upon hearing which Octavia could bear no more, but fainted away, overcome with surprise and sorrow. When she recovered, she made the poet a present of ten sesterces for every line, which amounted in the whole to above 2000*l.*

The "Æneid" being brought to a conclusion, but not to the perfection our author intended to give it, he resolved to travel into Greece, to correct and polish it at leisure. It was probably on this occasion, that Horace addressed that affectionate ode to him—"Sic te Diva potens Cypri," &c. Augustus, returning victorious from the East, met with Virgil at Athens, who thought himself obliged to attend the emperor to Italy: but the poet was suddenly seized with a fatal distemper, which, being increased by the agitation of the vessel, put an end to his life as soon as he landed at Brundusium. He died Sept. the 22d, in his fifty-second year. He had ordered in his will, that the "Æneid" should be burnt, as an unfinished poem; but Augustus forbade it, and had it delivered to Varius and Tucca, with the strictest charge to make no additions, but only to publish it correctly. He died with such steadiness and tranquillity, as to be able to dictate his own epitaph in the following words:

"Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope: cecini Pascua, Rura, Duces."

His bones were carried to Naples, according to his earnest request; and a monument was erected at a small distance from the city. He was of a swarthy complexion, tall, of a sickly constitution, afflicted with frequent head-aches and spitting of blood, very temperate, sober, and chaste, whatever may have been surmised to the contrary. That he wrote in his youth some indecent verses is not to be doubted, since the younger Pliny, who had done the same, justifies himself by his example; and, in his "Bucolics," he relates very criminal passions; but it does not thence follow that he was tainted with them. On the contrary, it is delivered down to us as a certain truth, that the inhabitants of Naples gave him the name of Parthenias, on account of the purity of his words and manners. He was so very bashful, that he frequently ran into the shops, to prevent being gazed at in the streets; yet so honoured by the Roman people, that once, coming into the theatre, the whole audience rose, out of respect to him. He was of a thoughtful and melancholy temper, spoke little, loved retirement and contemplation. His fortune was not only easy, but affluent: he had a delightful villa in Sicily, and a fine house and well furnished library near Mæcenas's gardens on the Esquiline-hill at Rome. He revised his verses with prodigious severity, and used to compare himself to a she-bear, which licks her cubs into shape. He was so benevolent and inoffensive, that most of his contemporary poets, though they envied each other, agreed in loving and esteeming him. Among Caligula's follies we may undoubtedly reckon his contempt and hatred of Virgil; who, he had the confidence to say, had neither wit nor learning, and whose writings and effigy he endeavoured to remove out of all libraries. The emperor Alexander Severus, on the contrary, called him the Plato of the poets, and placed his picture with that of Cicero in the temple in which he had placed Achilles and other great men. So did Silius Italicus the poet, when he kept Virgil's birthday, as Pliny relates, with greater solemnity than his own; and so did our sir William Temple, who did "not wonder that the famous Dr. Harvey, when he was reading Virgil, should sometimes throw him down upon the table, and say, 'He had a devil'." With regard to the characteristical difference between Virgil and Homer, so much disputed, it may with truth be affirmed, that the former excelled all other poets in judgment, and the latter in invention; the

former is the greater genius, the latter the most correct writer. "Methinks the two poets," says Mr. Pope, "resemble the heroes they celebrate. Homer, boundless and irresistible as Achilles, bears all before him, and shines more and more, as the tumult increases: Virgil, calmly daring, like Æneas, appears undisturbed in the midst of the action, disperses all about him, and conquers with tranquillity. Or, when we look on their machines, Homer seems like his own Jupiter in his terrors, shaking Olympus, scattering the lightnings, and firing the heavens: Virgil, like the same power in his benevolence, counselling with the gods, laying plans for empires, and regularly ordering his whole creation."

The genuine and undisputed works of this poet are, ten "Eclogues, or Bucolics," four books of "Georgics," and the "Æneid," in twelve books. The "Culex," the "Ciris," and some smaller pieces, called "Catalecta," are subjoined to some editions of his works; particularly to that of Masvicius, with the notes of Servius, at Leewarden, 1717, in 2 vols. 4to; which is, perhaps, the best edition of Virgil, although that of Burman, at Amsterdam, 1746, in 4 vols. 4to, bears a higher price. There are, besides these, several good ones; as the "Elzevir" in 1636, 12mo; "De la Cerda's" in 1642, folio; that "in Usum Delphini a Ruæo, 1675," 4to; the "Variorum" edition at Leyden, 1680, 3 vols. 8vo; and the edition of Heyne, republished in London in 1793. The versions of, and commentaries upon, his works are innumerable; those into our own language by Ogilby, Dryden, and Trapp, are well known: but Dr. Warton's edition in Latin and English, referred to above, is preferable to any of these, not on account of the translation only, but because the Latin text is correctly printed with it. The "Bucolics" and "Georgics" have also been published by Dr. John Martyn, F. R. S. professor of botany in Cambridge, with an English version in prose, and with useful and curious notes.[1]

VITALIANO. See DONATI.

VITALIS (ORDERICUS), an ancient English historian, was born in 1075, and was the son of Odelinus, chief counsellor of Roger de Montgomery, earl of Shrewsbury. He was first educated at Shrewsbury, and at the age of ten

[1] Vita a Donat.—Warton's Life, prefixed to his Virgil, 1753, 4 vols. 8vo.—Spence's Polymetis Dialogue III. &c. &c.

was sent over to Normandy to the monastery of St. Ercole's and in his eleventh year became a member of the order of that society. In his thirty-third year he was admitted into the priesthood. His history is entitled "Historiæ ecclesiasticæ libri XIII in tres partes divisi, quarum postremæ duæ res per Normannos in Francia, Anglia, Sicilia, Apulia, Calabria, Palestina, pie streneque gestas, ab adventu Rollonis usque ad annum Christi 1124 complectuntur." Nicolson, in his Historical Library, gives but an indifferent opinion of the merits of this historian; but baron Maseres, who has lately republished a part of Vitalis, along with other historical collections of ancient times, 4to, from Duchesne's "Scriptores Normanni," estimates him more highly, and recommends the publication of the whole. There is no other book, he thinks, that gives so full and authentic an account of the transactions of the reign of William the Conqueror. Orderic was living in 1143, but how much longer is uncertain.[1]

VITELLIO, or VITELLO, a Polish mathematician of the 13th century, flourished about 1254. We have of his a large "Treatise on Optics," the best edition of which is that of 1572, fol. Vitello was the first optical writer of any consequence among the modern Europeans. He collected all that was given by Euclid, Archimedes, Ptolomy, and Alhazen; though his work is but of little use now.[2]

VITRINGA (CAMPEGIUS), an eminent and learned protestant divine, was born May 16, 1659, at Leuwarden, in Friesland. He took a doctor's degree in divinity at Leyden, July 9, 1679, and was successively professor of oriental languages, divinity, and sacred history at Franeker, in which city he married, 1681, and died March 3, 1722, of an apoplexy. His works are, 1. an excellent "Commentary on Isaiah," 2 vols. fol. in Latin. 2. "Apocalypseos anachrisis," 1719, 4to. 3. "Typus Theologiæ Practicæ," 8vo. 4. "Hypotyposis Historiæ et Chronologiæ sacræ," 8vo. 5. "Synagoga vetus," 4to. 6. "Archisynagogus, 4to. 7. "De Decemviris otiosis Synagogæ," 4to. 8. "Observationes sacræ," 1711, 4to, &c. Campegius Vitringa, one of his sons, born March 23, 1693, was also professor of divinity at Franeker, and died nine months after his father, January 11, 1723, aged thirty-one, leaving an

[1] Masere's "Historiæ Anglicanæ," 1807, 4to.—Du Chesne.—Cave, vol. II. —Nicolson's Hist. Library.
[2] Hutton's Dictionary.—Montucla.

"Abridgment of natural Theology," 1720, 4to, and "Sacred Dissertations," which do him honour.[1]

VITRUVIUS (Marcus Vitruvius Pollio), was a celebrated Roman architect, of whom however nothing is known but what is to be collected from his ten books "De Architectura," still extant. In the preface to the sixth book he informs us that he was carefully educated by his parents, and instructed in the whole circle of arts and sciences; a circumstance which he speaks of with much gratitude, laying it down as certain, that no man can be a complete architect, without some knowledge and skill in every one of them. And in the preface to the first book he informs us that he was known to Julius Cæsar; that he was afterwards recommended by Octavia to her brother Augustus Cæsar; and that he was so favoured and provided for by this emperor, as to be out of all fear of poverty as long as he might live.

It is supposed that Vitruvius was born either at Rome or Verona; but it is not known which. His books of architecture are addressed to Augustus Cæsar, and not only shew consummate skill in that particular science, but also very uncommon genius and natural abilities. Cardan, in his 16th book "De Subtilitate," ranks Vitruvius as one of the twelve persons, whom he supposes to have excelled all men in the force of genius and invention; and would not have scrupled to have given him the first place, if it could be imagined that he had delivered nothing but his own discoveries. These twelve persons were, Euclid, Archimedes, Apollonius Pergæus, Aristotle, Archytas of Tarentum, Vitruvius, Achindus, Mahomet Ibn Moses the inventor or improver of Algebra, Duns Scotus, John Suisset surnamed the Calculator, Galen, and Heber of Spain.

The Architecture of Vitruvius has been often printed: first at Rome, about 1486. There is a very excellent edition of Amsterdam in 1649, and of late there have been two very fine ones, that by Augustus Rode, Berlin, 1800, 4to, and that by Schneider, at Leipsic, 1808, 4 vols. 8vo. The finest manuscript of Vitruvius is in the library at Franeker. Perrault also, the celebrated French architect, gave an excellent French translation of the same, and added notes and figures; the first edition of which was published at Paris in 1673, and the second, much improved, in 1684. There are also various Italian translations. Mr.

[1] Niceron, vol. XXX. and vol. XXXV.—Saxii Onomast.

William Newton, an ingenious architect, and late surveyor to the works at Greenwich hospital, published in 1780—1791, 2 vols. fol. curious commentaries on Vitruvius, illustrated with figures; to which is added a description, with figures, of the military machines used by the ancients.[1]

VIVES (JOAN LEWIS), one of the revivers of literature, was born at Valentia, in Spain, in 1492. He learned grammar and classical learning in his own country, and went to Paris to study logic and scholastic philosophy, the subtleties and futility of which he had soon the good sense to discover, and when he removed from Paris to Louvain, he there published a book against them, entitled "Contra Pseudo-Dialecticos." At Louvain he undertook the office of a preceptor, and exerted himself with great ability and success in correcting barbarism, chastising the corruptors of learning, and reviving a taste for true science and elegant letters. This so raised his reputation that he was chosen to be preceptor to William de Croy, afterwards archbishop of Toledo, and cardinal, who died in 1521. In July 1517 he was made, though then at Louvain, one of the first fellows of Corpus Christi college, in Oxford, by the founder; his fame being spread over England, as well on account of his great parts and learning as for the peculiar respect and favour with which queen Catherine of Spain honoured him. In 1522 he dedicated his "Commentary upon St. Augustin de Civitate Dei" to Henry VIII; which, says Wood, was so acceptable to that prince, that cardinal Wolsey, by his order, invited him over to England; but this must be a mistake, for in a letter of the cardinal's to the university in 1519, mention is made of his being then reader of rhetoric, and that by the cardinal's appointment. He was also employed to teach the princess Mary polite literature and the Latin tongue: it was for her use that he wrote "De Ratione studii puerilis," which he addressed to his patroness queen Catharine, in 1523; as he did the same year "De institutione fœminæ Christianæ," written by her command. During his stay in England he resided a good deal at Oxford, where he was admitted doctor of law, and read lectures in that and the belles lettres. King Henry conceived such an esteem for him, that he accompanied his queen to Oxford, in order to be present at the lectures which he read to the princess

[1] Tiraboschi.—Hutton's Dict.—Saxii Onomast.

Mary, who resided there: yet, when Vives afterwards presumed to speak and write against the divorce of Catherine, Henry considered his conduct as criminal, and confined him six months in prison. Having obtained his liberty, he returned to the Netherlands, and resided at Bruges, where he married, and taught the belles lettres as long as he lived. He died in 1537, or, according to Thuanus, 1541.

Vives was one of the most learned men of his age; and with Budæus and Erasmus, formed a triumvirate which did honour to the republic of letters. Their admirers have ascribed to each those peculiar qualities in which they supposed him to exceed the other; as, wit to Budæus, eloquence to Erasmus, judgment to Vives, and learning to them all. Dupin's opinion is somewhat different: Erasmus, he says, was doubtless a man of finer wit, more extensive learning, and of a more solid judgment than Vives; Budæus had more skill in the languages and in profane learning than either of them; and Vives excelled in grammar, in rhetoric, and in logic. But although Dupin may seem to degrade Vives, in comparison with Erasmus and Budæus, yet he has not been backward in doing justice to his merit. "Vives," says he, "was not only excellent in polite letters, a judicious critic, and an eminent philosopher; but he applied himself also to divinity, and was successful in it. If the critics admire his books 'de causis corruptarum artium,' and 'de tradendis disciplinis,' on account of the profane learning that appears in them, and the solidity of his judgment in those matters; the divines ought no less to esteem his books 'de Veritate Fidei Christianæ,' and his commentary upon St. Augustin 'de Civitate Dei,' in which he shews, that he understood his religion thoroughly."

His writings were printed at Basil, 1555, in 2 vols. folio; his commentary upon St. Austin is not included, but has been published separately. It discovers an extensive acquaintance with ancient philosophy. Among his works are "De Prima Philosophia," "De Explanatione Essentiarum," "De Censura Veri," "De Initiis, Sectis, et Laudibus Philosophiæ," and "De corruptis Artibus et tradendis Disciplinis." These writings, says Brucker, of which the two last are the most valuable, discover great strength of judgment, an extensive knowledge of philosophy, much enlargement of conception, uncommon sagacity in detecting the errors of ancient and modern philosophers, particu-

larly of Aristotle and his followers, and, in fine, a mind capable of attempting things beyond the standard of the age in which he lived. To all this he added great perspicuity and elegance of style, not unworthy of the friend of Erasmus. Morhoff calls the writings of Vives, golden remains, which are worthy to be carefully perused by all learned men.[1]

VIVIANI (VINCENTIO), a celebrated Italian mathematician, was born at Florence in 1621, or, according to some, in 1622. He was a disciple of the illustrious Galileo, and lived with him from the seventeenth to the twentieth year of his age. After the death of his great master, he passed two or three years more in prosecuting geometrical studies without interruption, and in this time it was that he formed the design of his Restoration of Aristeus. This ancient geometrician, who was contemporary with Euclid, had composed five books of problems "De Locis Solidis," the bare propositions of which were collected by Pappus, but the books are entirely lost; which Viviani undertook to restore by the force of his genius. He discontinued his labour, however, in order to apply himself to another of the same kind, which was, to restore the fifth book of Apollonius's Conic Sections. While he was engaged in this, the famous Borelli found, in the library of the grand duke of Tuscany, an Arabic manuscript, with a Latin inscription, which imported, that it contained the eight books of Apollonius's Conic Sections; of which the eighth however was not found to be there. He carried this manuscript to Rome, in order to translate it, with the assistance of a professor of the Oriental languages. Viviani, very unwilling to lose the fruits of his labours, procured a certificate that he did not understand the Arabic language, and knew nothing of that manuscript: he was so jealous on this head, that he would not even suffer Borelli to send him an account of any thing relating to it. At length he finished his book, and published it 1659, in folio, with this title, "De Maximis et Minimis Geometrica Divinatio in quintum Conicorum Apollonii Pergæi." It was found that he had more than divined; as he seemed superior to Apollonius himself. After this he was obliged to interrupt his studies for the service of his prince, in an affair of great

[1] Antonio Bibl. Hisp.—Dupin.—Ath. Ox. vol. I. new edit.—Brucker.—Bullart's Academie des Sciences.—Saxii Onomast.

importance, which was, to prevent the inundations of the Tiber, in which Cassini and he were employed for some time, though nothing was entirely executed.

In 1664, he had the honour of a pension from Louis XIV. a prince to whom he was not subject, nor could be useful. In consequence, he resolved to finish his Divination upon Aristeus, with a view to dedicate it to that prince; but he was interrupted in this task again by public works, and some negotiations which his master entrusted to him. In 1666, he was honoured by the grand duke with the title of his first mathematician. He resolved three problems, which had been proposed to all the mathematicians of Europe, and dedicated the work to the memory of Mr Chapelain, under the title of "Enodatio Problematum," &c. He proposed the problem of the quadrable arc, of which Leibnitz and l'Hospital gave solutions by the Calculus Differentialis. In 1669, he was chosen to fill, in the Royal Academy of Sciences, a place among the eight foreign associates. This new favour reanimated his zeal; and he published three books of his Divination upon Aristeus, at Florence in 1701, which he dedicated to the king of France. It is a thin folio, entitled "De Locis Solidis secunda Divinatio Geometrica," &c. This was a second edition enlarged; the first having been printed at Florence in 1673. Viviani laid out the fortune which he had raised by the bounties of his prince, in building a magnificent house at Florence; in which he placed a bust of Galileo, with several inscriptions in honour of that great man; and died in 1703, at eighty-one years of age.

Viviani had, says Fontenelle, that innocence and simplicity of manners which persons commonly preserve, who have less commerce with men than with books; without that roughness and a certain savage fierceness which those often acquire who have only to deal with books, not with men. He was affable, modest, a fast and faithful friend, and, what includes many virtues in one, he was grateful in the highest degree for favours.[1]

VOETIUS (GISBERT), an eminent Dutch divine, and the founder of a sect, if it may be so called, who were in opposition to the Cartesian philosophy, was born at Heusden, March 3, 1589, of an ancient and considerable family. His education commenced in the schools of his native place,

[1] Fabroni Vitæ Italorum.—Chaufepie.—Hutton's Dictionary.

and was greatly promoted by a memory of more than common retention, which he displayed to the astonishment of his teachers and friends, while he was learning Greek and Latin, rhetoric, arithmetic, and logic. It is said that he could repeat without book three entire comedies of Terence, as many of Plautus, the first book of Ovid's Metamorphoses, the first book of Horace's Odes, &c. and many other extensive parts of the authors he read. After finishing his classical course, he was sent in 1604 to Leyden, where he passed seven years, increasing his knowledge of the Greek language, but particularly employed on the study of the belles lettres, philosophy, and theology. In general science he had made such progress, as to be able to give lectures on logic, during his divinity course, and had among other pupils the celebrated Burgersdicius, afterwards professor of philosophy at Leyden. Voetius was also solicited to take the degree of doctor, but some particular reasons prevented him at this time. Having completed his academical studies in 1611, he returned to Heusden, and became a candidate for the ministry. He had also a design to have visited Germany, France, and England, but was long confined by an illness; and on his recovery was appointed to officiate in the church of Vlymen, a village between Heusden and Bois-le-Duc. He preached also occasionally at Engelen, about a league from Vlymen, and in both places with great ability and reputation, for about six years. In 1617 he accepted a call to Heusden, where he settled for seventeen years, although repeatedly invited to superior situations in Rotterdam and other parts of the United Provinces. In 1619, he assisted for six months at the synod of Dort, and during this time, along with three of his brethren, preached at Gouda against the Arminians or Remonstrants, to whom he was always a decided enemy, and was as zealous a friend to the doctrines of Calvin. While at Heusden, he preached occasionally at other places, and in 1629 to the army which besieged Bois-le-duc, and after the capture of that city he officiated there for about nine months along with three other ministers. During his residence here, he and his brethren published a sort of manifesto, inviting all the inhabitants, and particularly the clergy, to a conference, either public or private, on the points in dispute between the reformed and the Romish church. Jansenius answered this manifesto in a work entitled "Alexipharmacum civibus Sylvæ-ducensibus pro-

pinatum adversus ministrorum suorum fascinum," Brussels, 1630. This produced a controversy, of which we have already given an account. (See JANSEN, p. 470—471).

In 1634, Voetius was invited to Utrecht, where an intention was to found a school for divinity and the oriental languages, and he was at the same time appointed one of the ministers of the city. Two years afterwards, when this school was made an university, Voetius thought proper now to take the degree of doctor of divinity, and for that purpose went to Groningen, where Gomarus, his old master, was professor. In 1637, during the vacation he paid a visit to England, became acquainted with many of the literati, and inspected the public libraries. During three years, after his return, he executed the office of divinity professor at Utrecht, giving eight public lectures a week, besides private ones, and taught also Hebrew, Syriac, and Arabic. He was always indefatigable in his studies and duties, and when a preacher, long before he came to Utrecht, he used to preach eight times in a week.

It was in 1639 that he began to attack Des Cartes, and although upon this account Mosheim chooses to accuse him of want of a philosophical spirit, it may be seen from our account of Des Cartes, that men of acknowledged philosophical spirit had much reason to suspect that if impiety was not expressed, it might be inferred from some of the principles of Des Cartes. All that can be said against Voetius, if according to the dogmas of modern liberality he must be blamed, is, that he evinced a degree of zeal and warmth which was proportioned to the serious consequences he expected from the spread of Cartesianism. Several works were published on both sides, the titles of which may be found in any of our authorities. Des Cartes defended his principles, and the disciples and followers of Voetius being obliged to assist their master, the controversy became extensive. Mosheim allows that Voetius was not only seconded by those Belgic divines who were the most eminent at this time for their learning, and the soundness of their theology, such as Rivet, Des Marets, and Maestricht, but was also followed and applauded by the greatest part of the Dutch clergy. The controversy was also augmented by the proceedings of certain doctors, who applied the principles and tenets of Des Cartes to the illustration of theological truth. The followers of Voetius were called Voetians, and the division between them and

the Cartesians long subsisted in Holland, and was the cause of much disunion, petty animosity, and controversy.

Notwithstanding the controversies and writings which occupied a considerable part of the life of Voetius, and his academical and pastoral duties, he lived to a very advanced age, dying Nov. 1, 1676, in his eighty-eighth year. The most valuable of the works he left, not of the controversial kind, is his "Selectæ Disputationes Theologicæ," or Theses, 1648, &c. 5 vols. 4to. Voetius had two sons, Daniel and Paul, who also left several works; the former died in 1660, the latter in 1667. John Voet, son of Paul, was doctor and professor of law at Herborn, and died 1714, leaving a "Commentary on the Pandects," Hagæ, 1734, 2 vols. fol. which is valued, and some other works on law.[1]

VOISIN (JOSEPH de), an ingenious doctor, and one of the most learned men of the seventeenth century, in Hebrew and the Oriental languages, was a native of Bourdeaux, descended from a respectable family of distinction in the law. He at first held the office of counsellor to the parliament in his native city; but having afterwards chosen the ecclesiastical profession, was raised to the priesthood, and became preacher and almoner to Armand de Bourbon, prince of Conti. M. de Voisin was extremely well skilled in rabbinical learning, and the ecclesiastical authors. He died 1685. His principal works are, a "System of Jewish Theology," 1647, 4to, in Latin; a treatise "On the Divine Law," 8vo; another "On the Jubilee of the Jews," 8vo, both in Latin; learned notes on Raymond Martin's "Pugio Fidei" 1651; "Défense du Traité de M. le Prince de Conti contre la Comédie et les Spectacles," 1672, 4to; a French "Translation of the Roman Missal, 4 vols. 12mo, which made much noise, and was suppressed, yet it has nevertheless been printed and sold since, &c. His enemies accused him of intending to have mass said in French, but L'Avocat maintains that he never had such an idea.[2]

VOITURE (VINCENT), once celebrated as an elegant French writer, was the son of a wine-merchant, and born at Amiens in 1598. His talents and taste for the Belles Lettres gave him considerable celebrity, and easily introduced him to the polite world. He was the first in France distinguished for what is called a *bel esprit;* and, though

[1] Burman Traject. Erudit.—Chaufepie.—Mosheim.—Foppen, Bibl. Belg.
[2] Moreri.—Dict. Hist.

this is all the merit of his writings, yet this merit was then great, because it was uncommon. His reputation opened his way to court, and procured him pensions and honourable employments. He was sent to Spain about some affairs, whence out of curiosity he passed over to Africa. He was mightily caressed at Madrid, where he composed verses in such pure and natural Spanish, that every body ascribed them to Lopez de Vega. It appears by his "Letters," that he was in England in 1633. He made two journeys to Rome, where in 1638 he was admitted a member of the academy of Humoristi; as he had been of the French academy in 1634. He was the person employed to carry the news of the birth of Lewis XIV. to Florence; and had a place in the household of that monarch. He had several considerable pensions from the court; but the love of play and women kept him from being rich. He died in 1648. He wrote verses in French, Spanish, and Italian; and there are some very fine lines written by him, but they are but few. His letters make the bulk of his works; and have been often printed in 2 vols. 12mo. They are elegant, polite, and easy; but, like the genius of the writer, without nerves or strength. Boileau praises Voiture excessively; and doubtless, considered as a polisher and refiner in a barbarous age, he was a writer to be valued; yet his letters would not now be thought models, and are indeed seldom read. Voiture, says Voltaire, gave some idea "of the superficial graces of that epistolary style, which is by no means the best, because it aims at nothing higher than pleasantry and amusement. His two volumes of letters are the mere pastime of a wanton imagination, in which we meet not with one that is instructive, not one that flows from the heart, that paints the manners of the times, or the characters of men: they are rather an abuse than an exercise of wit." With all this insignificance, Voiture's letters cost him much labour: a single one took nearly a fortnight, a proof that his wit came slower in writing than in conversation, otherwise he would never have been the delight of every company. Pope appears to have had a good opinion of these letters, as he thought them a suitable present for Miss Blount, and never seems to have suspected that this was not paying that lady's delicacy any great compliment.[1]

[1] Dict. Hist.—Perrault Les Hommes Illustres.

VOLKOF (Feodor), the Garrick of Russia, whose talents for the stage were as great as those of Sumorokof for dramatic composition, was a tradesman's son at Yaroslaf. This surprising genius, who was born in 1729, having discovered very early proofs of great abilities, was sent for his education to Moscow, where he learnt the German tongue, music, and drawing. His father dying, and his mother marrying a second husband, who had established a manufacture of saltpetre and sulphur, he applied himself to that trade; and, going upon the business of his father-in-law to Petersburgh about 1741, his natural inclination for the stage led him to frequent the German plays, and to form an intimate acquaintance with some of the actors. Upon his return to Yaroslaf, he constructed a stage in a large apartment at his father-in-law's house; painted the scenes himself; and, with the assistance of his four brothers, acted several times before a large assembly. Their first performances were the scriptural histories composed by the archbishop of Rostof; these were succeeded by the tragedies of Lomonozof and Sumorokof; and sometimes satirical farces of their own composition against the inhabitants of Yaroslaf. As the spectators were admitted *gratis* at every representation, his father-in-law objected to the expence. Accordingly Volkof constructed in 1750, after his own plan, a large theatre, partly by subscription, and partly at his own risk: having supplied it with scenes which he painted himself, and dresses which he assisted in making, and having procured an additional number of actors, whom he regularly instructed, he and his troop performed with great applause before crowded audiences, who cheerfully paid for their admission. In 1752 the empress Elizabeth, informed of their success, summoned them to Petersburg, where they represented in the theatre of the court the tragedies of Sumorokof. In order to form the new troop to a greater degree of perfection, the four principal actors were placed in the seminary of the cadets, where they remained four years. At the conclusion of that period a regular Russian theatre was established at the court, three actresses were admitted, Sumorokof was appointed director, and 1000*l*. was allowed for the actors. Beside this salary, they were permitted to perform once a week to the public, and the admission-money was distributed among them without deduction, as the lights, music, and dresses, were provided at the expence of the empress.

The chief performances were the tragedies and comedies of Sumorokof, and translations from Moliere and other French writers. The company continued to flourish under the patronage of Catharine II.; and the salaries of the actors were gradually increased to 2200*l.* per annum. Volkof and his brother were ennóbled, and received from their imperial mistress estates in land: he performed, for the last time, at Moscow, in the tragedy of Zemira, a short time before his death, which happened in 1763, in the thirty-fifth year of his age. He equally excelled in tragedy and comedy; and his principal merit consisted in characters of madness. He was tolerably versed in music, and was no indifferent poet.[1]

VOLTAIRE (MARIE-FRANCIS AROUET DE), the greatest literary character which France produced in the last century, was born at Paris, February 20, 1694. His father, Francis Arouet, was "ancien notaire du Châtelet," and treasurer of the chamber of accounts; his mother, Mary-Margaret Daumart. At the birth of this extraordinary man, who lived to the age of eighty-five years and some months, there was little probability of his being reared, and for a considerable time he continued remarkably feeble. In his earliest years he displayed a ready wit and a sprightly imagination: and, as he said of himself, made verses before he was out of his cradle. He was educated under Father Poré, in the college of Louis the Great; and such was his proficiency, that many of his essays are now existing, which, though written when he was between twelve and fourteen, shew no marks of infancy. The famous Ninon de l'Enclos, to whom this ingenious boy was introduced, left him a legacy of 2000 livres to buy him a library. Having been sent to the equity-schools on his quitting college, he was so disgusted with the dryness of the law, that he devoted himself entirely to the Muses. He was admitted into the company of the abbé Chaulieu, the marquis de la Fare, the duke de Sully, the grand prior of Vendôme, marshal Villars, and the chevalier du Bouillon; and caught from them that easy taste and delicate humour which distinguished the court of Louis XIV. Voltaire had early imbibed a turn for satire; and, for some philippics against the government, was imprisoned almost a year in the Bastile. He had before this period produced the tragedy of "Oedipus,"

[1] Coxe's Travels in Russia, &c. vol. II.

which was represented in 1718 with great success; and the duke of Orleans, happening to see it performed, was so delighted, that he obtained his release from prison. The poet waiting on the duke to return thanks: "Be wise," said the duke, "and I will take care of you." "I am infinitely obliged," replied the young man; "but I intreat your royal highness not to trouble yourself any farther about my lodging or board." His father, whose ardent wish it was that the son should have been an advocate, was present at one of the representations of the new tragedy: he was affected, even to tears, embraced his son amidst the felicitations of the ladies of the court, and never more, from that time, expressed a wish that he should become a lawyer. About 1720, he went to Brussels with Madam de Rupelmonde. The celebrated Rousseau being then in that city, the two poets met, and soon conceived an unconquerable aversion for each other. Voltaire said one day to Rousseau, who was shewing him "An Ode to Posterity," "This is a letter which will never reach the place of its address." Another time, Voltaire, having read a satire which Rousseau thought very indifferent, was advised to suppress it, lest it should be imagined that he "had lost his abilities, and preserved only his virulence." Such mutual reproaches soon inflamed two hearts already sufficiently estranged. Voltaire, on his return to Paris, produced, in 1722, his tragedy of "Mariamne," without success. His "Artemira" had experienced the same fate in 1720, though it had charmed the discerning by the excellence of the poetry. These mortifications, joined to those which were occasioned by his principles of imprudence, his sentiments on religion, and the warmth of his temper, induced him to visit England, where he printed his "Henriade." King George I. and particularly the princess of Wales (afterwards queen Caroline) distinguished him by their protection, and obtained for him a great number of subscriptions. This laid the foundation of a fortune, which was afterwards considerably increased by the sale of his writings, by the munificence of princes, by commerce, by a habit of regularity, and by an œconomy bordering on avarice, which he did not shake off till near the end of his life. On his return to France, in 1728, he placed the money he carried with him from England into a lottery established by M. Desforts, comptroller-general of the finances; he engaged deeply, and was successful. The speculations

of finance, however, did not check his attachment to the belles lettres, his darling passion. In 1730, he published "Brutus," the most nervous of all his tragedies, which was more applauded by the judges of good writing than by the spectators. The first wits of the time, Fontenelle, La Motte, and others, advised him to give up the drama, as not being his proper forte. He answered them by publishing "Zara," the most affecting, perhaps, of all his tragedies. His "Lettres Philosophiques," abounding in bold expressions and indecent witticisms against religion, having been burnt by a decree of the parliament of Paris, and a warrant being issued for apprehending the author in 1733, Voltaire very prudently withdrew; and was sheltered by the marchioness du Chatelet, in her castle of Cirey, on the borders of Champagne and Lorraine, who entered with him on the study of the "System" of Leïbnitz, and the "Principia" of Newton. A gallery was built, in which Voltaire formed a good collection of natural history, and made a great many experiments on light and electricity. He laboured in the mean time on his "Elements of the Newtonian Philosophy," then totally unknown in France, and which the numerous admirers of Des Cartes were very little desirous should be known. In the midst of these philosophic pursuits, he produced the tragedy of "Alzira." He was now in the meridian of his age and genius, as was evident from the tragedy of "Mahomet," first acted in 1741; but it was represented to the "procureur général" as a performance offensive to religion; and the author, by order of cardinal Fleury, withdrew it from the stage. "Merope," played two years after, 1743, gave an idea of a species of tragedy, of which few models have existed. It was at the representation of this tragedy that the pit and boxes were clamorous for a sight of the author; yet it was severely criticised when it came from the press. He now became a favourite at court, through the interest of madam d'Etoile, afterwards marchioness of Pompadour. Being employed in preparing the festivities that were celebrated on the marriage of the dauphin, he attained additional honours by composing "The Princess of Navarre." He was appointed a gentleman of the bed-chamber in ordinary, and historiographer of France. The latter office had, till his time, been almost a sinecure; but Voltaire, who had written, under the direction of the count d'Argenson, the "History of the War of 1741," was employed by that mi-

nister in many important negociations from 1745 to 1747; the project of invading England in 1746 was attributed to him; and he drew up the king of France's manifesto in favour of the pretender. He had frequently attempted to gain admittance into the academy of sciences, but could not obtain his wish till 1746 *, when he was the first who broke through the absurd custom of filling an inaugural speech with the fulsome adulation of Richelieu; an example soon followed by other academicians. From the satires occasioned by this innovation he felt so much uneasiness, that he was glad to retire with the marchioness du Chatelet to Luneville, in the neighbourhood of king Stanislaus. The marchioness dying in 1749, Voltaire returned to Paris, where his stay was but short. Though he had many admirers, he was perpetually complaining of a cabal combined to filch from him that glory of which he was insatiable. "The jealousy and manœuvres of a court," he would say, "are the subject of conversation; there is more of them among the literati." His friends and relations endeavoured in vain to relieve his anxiety, by lavishing commendations on him, and by exaggerating his success. He imagined he should find in a foreign country a greater degree of applause, tranquillity, and reward, and augment at the same time both his fortune and reputation, which were already very considerable. The king of Prussia, who had repeatedly invited him to his court, and who would have given any thing to have got him away from Silesia, attached him at last to his person by a pension of 22,000 livres, and the hope of farther favour †. From the particular respect that was paid to him, his time was now spent in the most agreeable manner; his

* "From my acquaintance with Louis XV.'s mistress (afterwards Mad. Pompadour), in 1746, I obtained," says Voltaire, "rewards which had never been granted to my works or my services. I was deemed worthy to be one of the forty useless members of the academy, was appointed historiographer of France, and created by the king one of the gentlemen in ordinary of his chamber. VOLTAIRE."

† "I set out for Potsdam in June 1750. Astolpha did not meet a kinder reception in the palace of Alcina. To be lodged in the same apartments that marshal Saxe had occupied, to have the royal cooks at my command when I chose to dine alone, and the royal coachmen when I had an inclination to ride, were trifling favours. Our suppers were very agreeable. If I am not deceived, I think we had much wit. The king was witty, and gave occasion of wit to others; and what is still more extraordinary, I never found myself so much at my ease. I worked two hours a day with his majesty, corrected his works, and never failed highly to praise whatever was worthy of praise, though I rejected the dross. I gave him details of all that was necessary, in rhetoric and criticism, for his use; he profited by my advice, and his genius assisted him more effectually than my lessons. VOLTAIRE."

apartments were under those of the king, whom he was allowed to visit at stated hours, to read with him the best works of either ancient or modern authors, and to assist his majesty in the literary productions by which he relieved the cares of government. But this happiness was soon at an end; and Voltaire saw, to his mortification, when it was too late, that, where a man is sufficiently rich to be master of himself, neither his liberty, his family, nor his country, should be sacrificed for a pension. A dispute which our poet had with Maupertuis, the president of the academy at Berlin, was followed by disgrace *. It has been said that the king of Prussia dismissed him with this reproof: "I do not drive you away, because I called you hither; I do not take away your pension, because I have given it to you; I only forbid you my presence." Not a word of this is true; the fact is, that he sent to the king the key of his office as chamberlain, and the cross of the order of merit, with these verses:

> "Je les reçus avec tendresse;
> Je vous les rends avec douleur,
> Comme un amant jaloux, dans sa mauvaise humeur,
> Rend le portrait de sa maitresse."

But the king returned him the key and the ribbon. Things assumed a different aspect when he took shelter with the duchess of Saxe Gotha. Maupertuis, as Voltaire himself related, took the advantage of misrepresenting him in his absence; and he was detained by the king's order, at Franc-

* His leaving Potzdam he ascribes to this incident:—"One La Metrie, a physician, an atheist, and the king's reader, told his majesty one day after the lecture, that there were persons exceeding jealous of my favour and fortune. 'Be quiet a while,' said Frederic, 'we squeeze the orange, and throw it away when we have swallowed the juice.' La Metrie did not forget to repeat to me this fine apophthegm, worthy Dionysius of Syracuse! From that time I determined to take all possible care of the orange-peel.—I had about 12,000 louis to place out at interest, but was determined it should not be in the territories of my Alcina. I found an advantageous opportunity of lending them upon the estates which the duke of Wirtemburg possessed in France. The king, who opened all my letters, did not doubt of my intention to quit his service. The furor of rhyming, however, still possessing him, as it did Dionysius, I was obliged continually to pore, and again revise his 'History of Brandenbourg,' and all the rest of his works. Maupertuis, who knew the anecdote of the orange-peel, spread a report that I had said 'the place of king's atheist was vacant' (by the death of La Metrie). This calumny did not succeed; but he afterwards added, I had also said 'the king's poetry was bad;' and this answered his purpose. From this time forward I found the king's suppers were no longer so merry; I had fewer verses to correct, and my disgrace was complete. I once more, however, supped, at his desire, like Damocles; after which I parted, with a promise to return, but with a firm design never to see him more. VOLTAIRE."

fort on the Maine, till he had given up a volume of "Royal Verses." Having regained his liberty, he endeavoured to negociate a return to Paris; but this he was not able to accomplish, since one of his poems, the "Pucelle D'Orleans," which was both impious and obscene, had begun to make a noise. He was resident for about a year at Colwar, whence retiring to Geneva, he purchased a beautiful villa near that city, where he enjoyed the homages of the Genevans, and of occasional travellers; and for a short time was charmed with his agreeable retirement, which the quarrels that agitated the little republic of Geneva compelled him soon to quit. He was accused of privately fomenting the disputes, of leaning towards the prevailing party, and laughing at both. Compelled to abandon Les Delices * (which was the name of his country-house), he fixed himself in France, within a league of Geneva, in Le Pays de Gex, an almost savage desert, which he had the satisfaction of fertilizing. The village of Ferney, which contained not above 50 inhabitants, became by his means a colony of 1200 persons, successfully employed for themselves and for the state. Numbers of artists, particularly watchmakers, established their manufactures under the auspices of Voltaire, and exported their wares to Russia, Spain, Germany, Holland, and Italy. He rendered his solitude still more illustrious by inviting thither the great niece of the famous Corneille, and by preserving from ignominy and oppression Sirven and the family of Calas, whose memory he caused to be restored. In this retirement Voltaire erected a tribunal, at which he arraigned almost all the human race. Men in power, dreading the force of his pen, endeavoured to secure his esteem. Aretin, in the sixteenth century, received as many insults as rewards. Voltaire, with far more wit and address, obtained implicit homage. This homage, and some generous actions, which he himself occasionally took care to proclaim, either with a view that they should reach posterity, or to please the curious, contributed as much to extend his

* "There were two estates, about a league from Geneva, which had formerly enjoyed all the privileges of that city; and I had the good fortune to obtain a brevet from the king, by which those privileges were continued to me. At last I so managed my destiny, that I was independent in Switzerland, in the territories of Geneva, and in France. I have heard much of liberty, but I do not believe there is an individual in Europe who had wrought his own freedom like me. Let those who will, follow my example; or rather, those who can. VOLTAIRE."

reputation as the marks of esteem and bounty he had received from sovereign princes. The king of Prussia, with whom he still maintained an uninterrupted correspondence, had his statue made in porcelain, and sent to him, with the word IMMORTALI engraven on its base. The empress of Russia sent him a present of some magnificent furs, and a box turned by her own hands, and adorned with his portrait and 20 diamonds. These distinctions did not prevent his sighs for Paris. Overloaded with glory and wealth, he was not happy, because he never could content himself with what he possessed. At length, in the beginning of 1778, he determined to exchange the tranquillity of Ferney for the incense and bustle of the capital, where he met with the most flattering reception. Such honours were decreed him by the academies as till then had been unknown; he was crowned in a full theatre, and distinguished by the public with the strongest enthusiasm. But the philosopher of fourscore soon fell a victim to this indiscreet officiousness: the fatigue of visits and attendance at theatrical representations, the change of regimen and mode of living, inflamed his blood, already too much disordered. On his arrival, he had a violent hæmorrhage, which greatly impaired him. Some days before his last illness, the idea of approaching death tormented him. Sitting at table with the marchioness de Villette, at whose house he had taken up his abode, after a solemn reverie, he said, "You are like the kings of Egypt, who, when they were at meat, had a death's head before them." On his arrival at Paris, he said, "he was come to seek glory and death;" and to an artist, who presented him the picture of his triumph, replied, "A tomb would be fitter for me than a triumph." At last, not being able to obtain sleep, he took a large dose of opium, which deprived him of his senses. He died May 30, 1778; and was buried at Sellices, a Benedictine abbey between Nogent and Troyes. Many accounts have been published respecting his behaviour when in the nearer view of death. Some of these are so contradictory, that it is difficult to attain the exact truth. His infidel friends, Diderot, D'Alembert, and others, took every pains to represent that he died as he had lived, a hardened infidel, and a blasphemer; but they have not been credited, and it is more generally believed that he was visited on this awful occasion with the remorse of a man, whose whole life had been

a continued attempt to erect vice and immorality on the ruins of revealed religion. The mareschal de Richelieu is said to have fled from the bed-side, declaring it to be a sight too terrible to be sustained; and Tronchin, the physician, asserted that the furies of Orestes could give but a faint idea of those of Voltaire.

While he had the vomiting of blood, he confessed himself, and even made a sort of profession of faith: this was supposed to be policy and illusion, and served only to shew the suppleness of this singular man; who was a free-thinker at London, a Cartesian at Versailles, a Christian at Nancy, and an infidel at Berlin. In society, he was alternately an Aristippus and a Diogenes. He made pleasure the object of his researches: he enjoyed it, and made it the object of his praise; he grew weary of it, and turned it into ridicule. By the natural progress of such a character, he passed from a moralist to a buffoon, from a philosopher to an enthusiast, from mildness to passion, from flattery to satire, from the love of money to the love of luxury, from the modesty of a wise man to the vanity of an impious wit. It has been said, that by his familiarity with the great, he indemnified himself for the constraint he was sometimes under among his equals; that he had sensibility without affection; that he was voluptuous without passions, open without sincerity, and liberal without generosity. It has been said, that, with persons who were jealous of his acquaintance, he began by politeness, went on with coldness, and usually ended by disgust, unless perchance they were writers who had acquired reputation, or men in power, whom he had adroitness enough to attach to his interests. It has been said that he was steadfast to nothing by choice, but to every thing by irregular starts of fancy. "These singular contrasts," says M. Pelisson, "are not less evident in his physical than in his moral character. It has been remarkable, that his physiognomy partook of those of an eagle and an ape: and who can say that this contrast was not the principle of his predominant taste for antithesis? What an uncommon and perpetual change from greatness to meanness, from glory to contempt! How frequently has he combined the gravity of Plato with the legerdemain of Harlequin!" Hence the name of MICROMEGAS, the title of one of his own crudities, which was given him by La Beaumelle, has been confirmed by the public voice. This is the portrait of an extraordinary per-

sonage; and such was Voltaire, who, like all other extraordinary men, has occasioned some strong enthusiasts and eccentric critics. Leader of a new sect, having survived many of his rivals, and eclipsed, towards the end of his career, the poets his contemporaries; he possessed the most unbounded influence, and has brought about a melancholy revolution in wit and morals. Though he has often availed himself of his amazing talents to promote the cause of reason and humanity, to inspire princes with toleration, and with a horror for war; yet he was more delighted, more in his element, and we are sorry to add more successful, when he exerted himself in extending the principles of irreligion and anarchy. The lively sensibility which animates his writings pervaded his whole conduct; and it was seldom that he resisted the impressions of his ready and overflowing wit, or the first feelings of his heart. Voltaire stands at the head of those writers who in France are called Beaux. Esprits; and for brilliancy of imagination, for astonishing ease, exquisite taste, versatility of talents, and extent of knowledge, he had no superior, scarcely an equal among his countrymen. But, if genius be restricted to invention, Voltaire was deficient. His most original pieces are, his "Candide," a tissue of ridiculous extravagancies, which may be traced to Swift; and his infamous poem, the "Pucelle," for which he was indebted to Chapelain and Ariosto. His "Henriade" is the finest epic poem the French have; but it wants the sublimity of Homeric or Miltonic invention. The subject, indeed, could not admit supernatural machinery. It is, as lord Chesterfield said (who did not mean to depreciate it) "all good sense from beginning to end." It is an excellent history in verse, and the versification is as harmonious as French versification can be, and some of his portraits are admirably touched; but as a whole, as an epic, it sinks before the epics of Greece and Rome, of Italy and England.

Voltaire was a voluminous writer, and there is in his works, as perhaps in those of all voluminous writers, a very strange mixture of good, bad, and indifferent. Whether many of them will long survive his living reputation, may be doubted. Of late, we understand, that few of his separate pieces have been called for, except the Henriade, which will always be considered as a national work, and his plays. There have been lately some splendid editions of his whole works, for libraries and men of fortune; and

now we hear that the French editors and booksellers find their interest in offering the public only his "Œuvres choisies." When the misery he so largely contributed to bring on his country shall be more accurately estimated, and a reverence for revealed religion is revived, Voltaire will probably be remembered chiefly, as a terrifying example of the prostitution of the finest talents to the worst of purposes.

We shall conclude with the titles of his principal poetical performances: 1. "The Henriade, in ten cantos." 2. A great number of tragedies, of which the first was "Oedipus," in 1718, the last "Irene," in 1778. 3. Several comedies: of which the best are, "L'Indiscret," "L'Enfant Prodigue," and "Nanine." 4. Several operas, in which he did not particularly excel. 5. An endless variety of fugitive pieces in verse. His principal prose works are, 1. "Essai sur l'Histoire Général," which with "Les Siècles de Louis XIV. et de Louis XV." make 10 vols. 8vo. 2. "L'Histoire de Charles XII." 3. "L'Histoire de Czar Pierre I." 4. "Mêlanges de Littérature," in many volumes. 5. "Dictionnaire Philosophique," "Philosophie de l'Histoire," and several other works of the same impious tendency. 6. "Théatre de Pierre et Thomas Corneille, avec des morçeaux intéressans," 8 vols. 4to. 7. "Commentaire Historique sur les Oeuvres de l'Auteur de la Henriade, avec les Pièces originales et les preuves;" a monument raised by Voltaire to his own vanity. He had indeed before this placed himself at the head of all the French writers in his "Connoissance des beautés et des défauts de la Poésie et de l'Eloquence," 1749.[1]

VOLTERRA (DANIELE DI), whose family name was Ricciarelli, but who is better known by the name of his birth-place, Volterra, where he was born in 1509, was the reputed pupil of Peruzzi and Razzi at Siena, and the assistant of Perino del Vaga at Rome. He acquired the best part of his celebrity from a decided adherence to the principles, style, and subsequent patronage and assistance, of Michael Angelo, who accelerated his progress, enriched him with designs, and made him his substitute in the works of the Vatican. For proofs of actual assistance we need not recur to his frequent attendance on Daniele whilst he painted in the Farnesina, and the tale of the colossal head

[1] Dict. Hist.

which he is said to have drawn with a coal on the wall during his absence, and which is still left to exhibit its questionable lines; the best evidence of that assistance was the fresco of the Trinità del Monte, now a ruin of the revolution: if that wonderful performance, the first of the three that were considered as the master-pieces of the art in Rome, evinced in composition and style the superintendance, advice, and corrections, of Michael Angelo, its principal parts could only be considered as the work of his own hand; that master-hand alone could embody the weight of death in the sinking figure of the Saviour, and point the darts of woe that pierced the mother's breast in the face and dereliction of the Madonna, without destroying the superhuman beauty of either. The remainder emulates, but arrives not at the same degree of perfection. The male assistants have more labour than energy, and, though with propriety subordinate, proportions scarcely equal to the task. In the female group, so beautifully contrasted, gesture seems to prevail over sentiment; even the figure of St. John, with all its characteristic excellence, by the fear it expresses, rather interrupts than assists the sublime pathos and sacred silence of the scene.

Under this picture, which with the completion of some inferior ones in the same chapel had cost him seven years, Daniele placed two basso-relievos, to express his gratitude to Michael Angelo and his contempt of public cavil. One represented Michael Angelo contemplating himself in a mirror, to indicate that the picture was a reflection of his powers; the other shewed a group of satyrs weighing the detached figures of the picture in a balance, and chasing away an inimical group of other satyrs; with the addition of some Greek words, implying that those who had laughed at the slowness of his progress, were now become a laughing-stock themselves.

Under the pontificates of Paolo and Pio IV. Daniele was employed to cover the nudities of some of the figures in the last judgment of Michael Angelo, and, according to a tradition sufficiently authentic, with the master's own consent. An invidious task, more of necessity than choice, and perhaps merely complied with to save the work from a more sacrilegious hand, but for which he was ever afterwards branded by the ludicrous appellation of Braghettone. Volterra died in Rome in 1566, at the age of fifty-seven.[1]

[1] Pilkington by Fuseli.

VONDEL (JUSTUS, or JOSSE DU), a very celebrated Dutch poet, was born Nov. 17, 1587. He was bred an anabaptist; afterwards joined the Arminians, for whose defence he employed his pen with great zeal; and in his old age turned Roman Catholic. His verses, it is said, would have equalled those of the greatest poets, had he been acquainted with the ancients; but he had no other master than his own genius, and did not begin to learn Latin till he was near thirty. Vondel married Mary de Wolf in 1610, and opened a hosier's shop at Amsterdam, leaving however all the care of it to his wife, while he was wholly occupied with poetry. The profligacy of his son having at length deranged his affairs, he obtained a place worth 650 livres yearly, but discharged the business of it so negligently, that in compassion to his situation he was permitted to keep the place as a sinecure. He died February 5, 1679, in his ninety-second year. Vondel's poems have been collected in 9 vols. 4to. The most celebrated are, "The Park of Animals;" "The Heroes of God;" "The Destruction of Jerusalem," a tragedy; "The Grandeur of Solomon;" "Palamede, or Innocence oppressed," a celebrated tragedy, which he wrote while an Arminian. By Palamede he meant the famous Barneveldt, who was condemned to death by prince Maurice. Vondel exclaims in this piece against both the prince and the synod of Dort, in terms which sufficiently point them out, and was near being carried to the Hague, and tried in consequence of it; but some magistrates saved him, and he escaped by paying a fine of 300 florins. He wrote also satires against the protestant ministers, full of passion and invective; and a poem in favour of the catholic church, entitled "The Mysteries, or Secrets of the Altar," &c. He translated one of Grotius's tragedies into Dutch, on which that celebrated writer expressed a high sense of Vondel's friendship, in condescending to translate his works, when he could write much better of his own. [1]

VOPISCUS (FLAVIUS), one of those Latin historians who are usually denominated "Historiæ Augustæ Scriptores," flourished as the others did in the time of Dioclesian and Constantine, about the beginning of the fourth century. He was a native of Syracuse, and a believer in Apollonius Tyanæus, whose life he intended to write.

[1] Moreri.—Dict. Hist.

He is reckoned superior to the rest of the Hist. Aug. Scriptores in the elegance of his style and in the perspicuity of his manner; though far inferior in both to the writers of the Augustan age. He wrote the life of Aurelian, Tacitus, Florianus, and others.[1]

VORAGINE. See JAMES.

VORSTIUS (CONRADE), an eminent divine of the Arminian persuasion, was born at Cologn, July 19, 1569. His father, who was a dyer, had not yet renounced popery, and caused him to be baptised in the forms of that religion, but he afterwards secretly joined the protestants. He had ten children, and designing Conrade for a learned profession, had him taught grammar at a school in the village of Bedberdyk, whence he sent him, in 1583, to Dusseldorp, and there he continued his classical studies till 1586. He afterwards removed to St. Lawrence's college in Cologn, but was prevented from taking his degrees in philosophy by two impediments, which are so dissimilar that it is difficult to say which predominated. The one was because he could not conscientiously take an oath to submit to the decisions of the council of Trent; the other, because on account of the declining state of his father's affairs, it became necessary for him to give up his studies, and go into trade. Whether he would have refused the oaths, if this had not been the case, is left to conjecture, but he now employed two years in acquiring arithmetic, the French and Italian languages, and such other knowledge as might be useful in trade. He was soon after, however, enabled by some circumstances, not related in our authority, to resume his more learned studies, and going to Herborn in 1589, studied divinity under Piscator, who from a Calvinist had become an Arminian. Vorstius also, probably for a maintenance, took pupils, and accompanied some of them to Heidelberg in 1593, where the following year he was admitted to the degree of D.D. In 1595 he paid a visit to the universities of Switzerland, and that of Geneva. At Basil, he twice maintained two theses, the one on the Sacraments, the other on the causes of Salvation. He was preparing a third dispute against Socinus "De Christo servatore" (concerning Christ the saviour); but being desirous of concluding his journey, he did not finish this piece; and leaving the original with Grynæus, took it back

[1] Vossius de Hist. Lat.—Saxii Onomast.

when he returned to Basil. The first work ascribed to him is, a collection of theses, containing upwards of twenty maintained at various times, beginning at 1594. He prefixed to this collection the theses concerning the Holy Trinity, that is, concerning God the Father, Son, and Holy Ghost; and the theses concerning the person and office of Christ, which he pleaded some time after as an apology to such as charged him with shewing a tendency to Socinianism in those two articles; but this was a suspicion he never could eradicate, and was the foundation of all the hostility he had afterwards to encounter. While at Geneva, however, no suspicion of the kind existed, otherwise we may be certain that Beza would not have requested him to lecture on divinity, which he did with so much ability, that the professorship was offered to him, but to this he preferred the offer of the same chair at Steinfurt, which was made to him, by letter, while at Geneva.

Having accepted this office, he acquired so much reputation in discharging the duties of it, that other universities became desirous of obtaining such a teacher, but he declined a change for the present. While here, however, his principles became again suspected, and this reaching the ears of count de Bentheim, his great patron, in 1599, he ordered Vorstius to clear himself immediately, by going to the university where he had received his doctor's degree, and convincing them of his being orthodox. Accordingly Vorstius went to Heidelberg, where he gave an account of his faith; and returned, cleared, to his abode. The faculty of divines admitted him to the kiss of peace, and gave him *tesseram hospitalitatis* (the mark or token of hospitality) after signifying to him, that he had been in the wrong to advance certain particulars which favoured the Socinians, and making him promise that he would thenceforward refrain from employing such phrases as might give occasion for suspicion. He also was forced to make a protestation that he abhorred Socinus's opinions; and was very sorry the fire of youth had made him employ certain expressions, which seemed to favour that heretic, and clash with the doctrine of the protestant churches.

In 1605, he was appointed minister at Steinfurt, and he was also made president of the court for trying matrimonial causes, and was principal examiner of young candidates for the ministry. In consideration of these various employments, an extraordinary stipend was allowed. In

1610, he was invited to Leyden, to succeed the celebrated Arminius. This invitation was of the most flattering kind, being approved both by the States of Holland and by prince Maurice; yet his biographer is of opinion, that had he not been most strongly solicited by the chiefs of the Arminians he would never have embarked on so stormy a sea. He was beloved and honoured in Steinfurt; there he enjoyed the utmost tranquillity, and was in the highest reputation; and he doubtless foresaw that, in the state in which the controversies of Arminius and Gomarus were at that time, he should meet with great opposition in Holland. But he was tempted by the glory he should gain in supporting a party which was weakened by Arminius's death. To this were added motives pretended to be drawn from conscience; for they represented to him, that he would one day be accountable for the ill use he should make of his talents, in case too great a fondness for ease should make him neglect so happy an opportunity of establishing the *truth* in a country where it had already taken root. However this be, he was induced to leave count de Bentheim, and go to Holland, where he found, or made innumerable enemies.

In 1611, he went to Leyden, with his family, and, although he brought with him the most authentic testimonials of his being orthodox, and prudent in his conduct and manner of life, the Calvinistic clergy became alarmed at having the divinity professorship filled by one who promised to perpetuate the errors of Arminius; and therefore represented, in the strongest terms, the danger that might accrue from the appointment of Vorstius. They even called to their aid the opinions of foreign universities and potentates. Among the latter, our king James I. who had caused Vorstius's book "De Deo" to be burnt at London and the two universities, and now had drawn up a catalogue of the several heresies he had found in that work, commanded his resident at the Hague to notify to the States, that he greatly detested those heresies, and those who should tolerate them. The States answered, that, if Vorstius maintained the errors laid to his charge, they would not suffer him to live among them. This answer not being satisfactory, he again pressed them with greater earnestness to banish Vorstius, though he should deny the errors laid to his charge; but, if he should own and persist in them, he was firmly of opinion, that burning was too mild

a punishment for him. He declared, that, if they did not use their utmost endeavours to extirpate this rising heresy, he should publicly protest against such abominations; in quality of defender of the faith, should exhort all Protestant churches to join in one general resolution to extinguish these abominable newly-broached heresies; and, with regard to himself, would forbid all his subjects to frequent so pestilential a place as the university of Leyden. To his menaces he added the terrors of his pen, and published a book against Vorstius; who replied in the most respectful terms; but at last, through the influence of the king's deputies, was declared unworthy of the professorship, divested of his employment, and sentenced to perpetual banishment by the synod of Dort. He lay concealed two years, until at length he found an asylum in the dominions of the duke of Holstein, who took the remains of the Arminians under his protection, and assigned them a spot of ground for building a city. He died at Toningen, Sept. 29, 1622. His body was carried to Fredericstadt, the newly-raised city of the Arminians, where he was buried with considerable splendour. He wrote many things against the Roman Catholics, as well as his own particular adversaries.

The quarrels, says Bayle, into which he was drawn were doubtless mixed with a great deal of passion; but after all, the suspicion of his having a great tendency towards Socinianism is not very unjustly grounded; and he possibly might have professed it openly, had he not followed the maxim which the Roman Catholics object to the Reformers, viz. that when a person is persuaded that the church stands in need of being reformed, he ought to continue in communion with it, to labour more effectually to cure it. The same author adds, that he did great prejudice to the Arminian party. "The prevailing so far as to get Vorstius to succeed Arminius in the professorship of Leyden, was thought to be a master-stroke, and yet nothing could be more advantageous to the adversaries of the Remonstrants. Vorstius furnished them with so many pleas, by his new manner of dogmatizing on the attributes of God, and it was so easy to raise the suspicions of the people against him, that it was no difficult matter to make him become odious." Sandius, the biographer of the Socinians, after perusing the confession of faith which Vorstius signed on his death-bed, had no scruple as to admitting him among that sect. His son,

William Henry Vorstius, is also recorded in the same class in Sandius's "Bibliotheca Antitrinitariorum." His principal works were on Rabbinical literature.[1]

VOS (MARTIN DE), a Flemish painter of the sixteenth century, was born at Antwerp in 1520, and was first entered in his profession under his father. Having made himself somewhat eminent in Flanders, he travelled to Venice, Rome, and Florence, where he made a collection of curious drawings of several sorts of vases made use of by the old Greeks and Romans at their entertainments, funerals, and sacrifices. At his return into Flanders he painted some of these old festival-solemnities, in which the disposition and lively representation of these vases were very ornamental to his performance. He excelled in most branches of the art, but his drawings in particular, were reckoned some of the best and most serviceable for beginners. His colouring was strong and lively; his design natural and free, and his disposition judicious. He had so much fame in his profession, that, when the prince of Parma made himself master of Antwerp, he made De Vos a visit, and sat to him. He died at Antwerp in 1604, being eighty-four years of age.

There was a SIMON DE VOS, born at Antwerp in 1603, who painted history equally well in large and in small sizes, with a free pencil, and a touch light and firm; his colouring being in general lively and agreeable, produced a good effect. His figures were well designed, although sometimes a little too much constrained in the attitudes; and he often wanted elegance and dignity in his ideas, as well as grace in the airs of his figures. But he shewed extraordinary force and nature in his pictures of the chase; and one of his compositions in that style is in the cabinet of the Elector Palatine. Houbraken says that Simon de Vos was alive in 1662. At Antwerp, there is a picture by him of St. Norbert receiving the sacrament, in which are introduced a great number of portraits extremely well painted. De Vos, sir Joshua Reynolds remarks, particularly excelled in portraits. In the poor-house at Antwerp, there was, when sir Joshua visited it, his own portrait by himself, in black, leaning on the back of a chair, with a scroll of blue paper in his hand, so highly finished, in the broad manner of Corregio, that nothing could exceed it.[2]

[1] Gen. Dict.—Freheri Theatrum.
[2] Pilkington.—Sir J. Reynolds's Works.

VOSSIUS (GERARD-JOHN), a very learned writer, was born in Germany, at a town in the neighbourhood of Heidelberg, in 1577. His father was a native of Ruremond; but, upon embracing the reformed religion, left that place, and went into the Palatinate, where he studied divinity, and became a minister in 1575. He removed to Leyden the year after this son was born, and was admitted a member of the university there, but finally settled at Dort; where he buried his first wife, married a second, and died about three months after. Gerard John Vossius was only in his eighth year when he lost his father; and the circumstances in which he was left not being sufficient to procure an education suitable to his very promising talents, he endeavoured to make up for this defect by assiduity and unwearied application. He began his studies at Dort, and had Erycius Puteanus for his school-fellow; with whom he ever afterwards lived in the closest intimacy and friendship. Here he learned Latin, Greek, and philosophy; and in 1595, went to Leyden, where he joined mathematics to these studies, and was made master of arts and doctor in philosophy in 1598. He then applied himself to divinity and the Hebrew tongue; and, his father having left him a library well furnished with books of ecclesiastical history and theology, he early acquired an extensive knowledge in these branches. The curators of the academy were upon the point of choosing him professor of physic, when he was invited to be director of the college at Dort; which would have been thought a place of too much importance for so young a man, if there had not been something very extraordinary in his character.

In Feb. 1602, he married a minister's daughter of Dort, who died in 1607, having brought him three children. He married a second wife six months after, by whom he had five sons and two daughters. This fertility in Vossius, which was at the same time attended with a wonderful fertility in his pen, made Grotius say, with some pleasantry, that he did not know whether Vossius had a better knack at producing children or books: "scriberetne accuratius, an gigneret felicius?" These children were educated with the utmost care, so that his house was called the habitation of Apollo and the Muses; but he had the misfortune to survive them all, except Isaac Vossius. One of his daughters, a very accomplished young lady, was drowned while sliding, according to the custom of the country, upon the canals near Leyden.

In 1614, an attempt was made to draw him to Steinfurt, to be divinity-professor there; but the university of Leyden having named him at the same time to be director of the theological college which the States of Holland had just founded in that town, he preferred the latter situation; and his office of professor of eloquence and chronology, which was conferred upon him four years after, was peculiarly agreeable to his taste. Though he took all imaginable care to keep himself clear from the disputes about grace and predestination, which then ran high among the ministers of that country, yet his precautions did not avail, for he was entangled in spite of them. He had rendered himself suspected and obnoxious to the Gomarists, who had prevailed in the synod of Dort held in 1612, because he had openly favoured the toleration of the Remonstrants, and because, in his history of the Pelagian controversy, printed in 1618, he had affirmed, that the sentiments of St. Augustin upon grace and predestination were not the most ancient, and that those of the Remonstrants were different from those of the Semi-Pelagians. And although he did not separate himself from the communion of the Anti-Remonstrants, yet they, knowing well that he neither approved their doctrines nor their conduct, procured him to be ejected from his professorship at the synod of Tergou, held in 1620. The year after, another synod was held at Rotterdam; where it was ordered, that he should be received again, provided he would promise neither to do nor say any thing against the synod of Dort, and would also retract the errors advanced in his history of Pelagianism. It was with great reluctance that he consented to these terms, but the loss which he would suffer by resistance, induced him in 1624 to make such promises as appeared satisfactory.

But of whatever detriment his Pelagian history might be to him in Holland, it procured him both honour and profit from England, where it was by some exceedingly well received. Laud, archbishop of Canterbury, whose great object was to establish Arminianism, admired Vossius's work so much, that he procured him a prebend in the church of Canterbury, while he resided at Leyden; but he afterwards, in 1629, came over to be installed, took a doctor of law's degree at Oxford, and then returned. While at Oxford he discovered and encouraged the talents of Dr. Pocock, as we have already noticed in our account of that

celebrated orientalist. In 1630, the town of Amsterdam having projected the foundation of an university, cast their eyes upon Vossius, as one likely to promote its reputation and credit. The literati, magistrates, and inhabitants of Leyden, complained loudly of this design, as injurious to their own university; which, they said, had had the preference assigned to it above all the other towns of Holland, because Leyden had sustained in 1574 a long siege against the Spaniards; and they were still more averse to it, on account of their being likely to lose so great an ornament as Vossius. Amsterdam, however, carried its purpose into execution; and Vossius went thither, in 1633, to be professor of history. He died there in 1649, aged seventy-two years; after having written and published as many works as, when they came to be collected and printed at Amsterdam in 1695 and the five following years, amounted to 6 vols. in folio. The principal of them are, "Etymologicon Linguæ Latinæ;" "De Origine & Progressu Idololatriæ;" "De Historicis Græcis;" "De Historicis Latinis;" "De Arte Grammatica;" "De vitiis sermonis & glossematis Latino-Barbaris;" "Institutiones Oratoriæ;" "Institutiones Poeticæ;" "Ars Historica," the first book of the kind ever published; "De quatuor artibus popularibus, Grammatice, Gymnastice, Musice, & Graphice;" "De Philologia;" "De universa Matheseos natura & constitutione;" "De Philosophia;" "De Philosophorum sectis;" "De veterum Poetarum temporibus." Most of these, particularly his account of the Greek and Latin historians, poets, have always been considered as works of authority and accuracy. He was an indefatigable student, and wrote with considerable rapidity. Granger, in an anecdote perhaps not worth repeating, says that our wonder at the number of Vossius's works will be somewhat abated when we consider the following circumstance in a MS. of Mr. Ashmole, in his own museum. He says he had it from Dr. John Pell. "Gerard Vossius wrote his Adversaria on one side of a sheet of paper, and joined them together, and would so send them to the press, without transcribing." Our wonder may be more rationally abated by considering that he employed the greater part of the day and even of the night in study, and was a most scrupulous œconomist of time. When his friends came to pay him visits, he never allowed any of them more than a quarter of an hour. On one occasion, when

Christopher Schrader, who knew his custom, had staid out his quarter, and was about to leave him, Vossius kept him another quarter, after which he pointed to the hour-glass which was always before him, and said, "You see how much time I have given you."[1]

VOSSIUS (ISAAC), a man of great parts and learning, was the son of Gerard John Vossius, and born of his second wife at Leyden, in 1618. The particulars of his life will be comprised in a short compass: he had no master but his father in any thing; and his whole life was spent in studying. His merit having recommended him to the notice of Christina of Sweden, the queen submitted to correspond with him by letters, and employed him in some literary commissions. He even made several journeys into Sweden by her order, and had the honour of teaching her majesty the Greek language: but, being there in 1662 with M. Huet and Bochart, she refused to see him, because she had heard that he intended to write against Salmasius, for whom she had at that time a particular regard. In 1663, he received a handsome present of money from Lewis XIV. of France, and at the same time the following obliging letter from Mons. Colbert. "Sir, Though the king be not your sovereign, he is willing nevertheless to be your benefactor; and has commanded me to send you the bill of exchange, hereunto annexed, as a mark of his esteem, and as a pledge of his protection. Every one knows, that you worthily follow the example of the famous Vossius your father; and that, having received from him a name which hath rendered him illustrious by his writings, you will preserve the glory of it by yours. These things being known to his majesty, it is with pleasure that he makes this acknowledgment of your merit," &c. After the death of his father, he was offered the history-professorship, but refused it; preferring a studious retirement to any honours. In 1670 he came over to England, and was that year created doctor of laws at Oxford; "after he had been," says Wood, "with great humanity and friendship entertained by some of the chief heads of colleges, as his father had been before in 1629." In 1673, Charles II. made him canon of Windsor, assigning him lodgings in the castle, where he died Feb. the 10th, 1688. He left behind him the best private library, as it was then

[1] Niceron, vol. XIII.—Life by Colomies.—Moreri.

supposed, in the world; which, to the shame and reproach of England, was suffered to be purchased and carried away by the university of Leyden.

M. des Maizeaux, in his life of St. Evremond, has recorded several particulars relative to the life and character of Isaac Vossius, which are certainly not of a very favourable cast. St. Evremond, he tells us, used to spend the summers with the court at Windsor, and there often saw Vossius; who, as St. Evremond described him, understood almost all the languages in Europe, without being able to speak one of them well; who knew to the very bottom the genius and customs of antiquity, yet was an utter stranger to the manners of his own times. He expressed himself in conversation as a man would have done in a commentary upon Juvenal or Petronius. He published books to prove, that the Septuagint version was divinely inspired; yet discovered, in private conversation, that he believed no revelation at all: and his manner of dying, which was far from being exemplary, shewed that he did not. Yet, to see the frailty of the human understanding, he was in other respects the weakest and most credulous man alive, and ready to swallow, without chewing, any extraordinary and wonderful thing, though ever so fabulous and impossible. This is the idea which St. Evremond, who knew him well, has given of him. If any more proofs of his unbelief are wanting, Des Maizeaux has given us them, in a note upon the foregoing account of St. Evremond. He relates, that Dr. Hascard, dean of Windsor, with one of the canons, visited Vossius upon his death-bed, and pressed him to receive the sacrament; but could not prevail, though they begged of him at last, that, "if he would not do it for the love of God, he would at least do it for the honour of the chapter." Des Maizeaux relates another fact concerning Vossius, which he received from good authority; namely, that, when Dr. Hascard pressed him to take the sacrament, he replied, "I wish you would instruct me how to oblige the farmers to pay me what they owe me: this is what I would have you do for me at present." Such sort of replies are said to have been common with him; and that once, when a brother of his mother was sick, and a minister was for giving him the communion, he opposed it, saying, "this is a pretty custom enough for sinners; but my uncle, far from being a sinner, is a man without vices."

As to his credulity and propensity to believe in the most implicit manner any thing singular and extraordinary, Mons. Renaudot, in his dissertations added to "Anciennes Relations des Indes & de la Chine," relates, that Vossius, having had frequent conferences with the father Martini, during that Jesuit's residence in Holland for the printing his "Atlas Chinois," made no scruple of believing all which he told him concerning the wonderful things in China; and that he even went farther than Martini, and maintained as a certain fact the antiquity of the Chinese accounts above that of the books of Moses. Charles II. who knew his character well, used to call him the strangest man in the world; for "there is nothing," the king would say, "which he refuses to believe, except the Bible;" and it is probable, that the noble author of the "Characteristics" had him in his eye while he was writing the following paragraph. "It must certainly be something else than incredulity, which fashions the taste and judgment of many gentlemen, whom we hear censured as Atheists, for attempting to philosophize after a newer manner than any known of late. I have ever thought this sort of men to be in general more credulous, though after another manner, than the mere vulgar. Besides what I have observed in conversation with the men of this character, I can produce many anathematized authors, who, if they want a true Israelitish faith, can make amends by a Chinese or Indian one. If they are short in Syria or the Palestine, they have their full measure in America or Japan. Histories of Incas or Iroquois, written by friers and missionaries, pirates and renegadoes, sea-captains and trusty travellers, pass for authentic records, and are canonical with the virtuosos of this sort. Though Christian miracles may not so well satisfy them, they dwell with the greatest contentment on the prodigies of Moorish and Pagan countries." This perfectly corresponds with the nature and character of Isaac Vossius, although lord Shaftesbury might have more than one in his eye when he wrote it.

His works, though very numerous, are yet neither so numerous nor so useful as his father's. His first publication was "Periplus Scylacis Caryandensis & Anonymi Periplus Ponti Euxini, Græce & Latine, cum notis." Amst. 1639, 4to. Although he was only a youth of twenty-one when he published this, James Gronovius judged his notes worth inserting in the new augmented edition which he

gave of these authors at Leyden 1697, under the title of "Geographia antiqua," in 4to. The year after, 1640, he published "Justin," with notes, at Leyden, in 12mo, also a juvenile production, but of no particular value. "Ignatii Epistolæ, & Barnabæ Epistola, Græce & Latine, cum notis," Amst 1646, in 4to. He was the first who published the genuine epistles of Ignatius, from a Greek manuscript in the library at Florence, which was found to agree exactly with the ancient Latin version which archbishop Usher had published two years before. His notes have been inserted in Le Clerc's edition of the "Patres Apostolici." "Pomponius Mela de situ orbis, cum observationibus," Hagæ Com. 1648, 4to. Salmasius is the subject of his animadversion in these notes. "Dissertatio de vera ætate mundi, &c." Hagæ Com. 1659, 4to. This dissertation, in which it is attempted to establish the chronology of the Septuagint upon the ruin of that of the Hebrew text, was attacked by many authors, and particularly by Hornius, to whom Vossius replied in "Castigationes ad Scriptum Hornii de ætate Mundi," Hagæ Com. 1659, 4to. Hornius defended what he had written, the same year; and Vossius, the same year, replied to him again in "Auctarium Castigationum, &c." 4to. Hornius was not however to be silenced, but published another piece, still in the same year; and then father Pezron adopted and maintained the opinion of Vossius, in his book, entitled "L'Antiquité de temps rétablie," 1661. Vossius published "De Septuaginta Interpretibus, eorumque translatione & chronologia Dissertationes;" and, in 1663, "Appendix ad hunc librum, seu Responsiones ad objecta variorum Theologorum:" both in 4to. His next publications were upon philosophical subjects, as "De luce," "De motu marium & ventorum," "De Nili & aliorum fluminum origine;" which are not thought of much consequence. "De Poematum cantu & viribus Rythmi, Oxon. 1673," in 8vo, in which are some curious remarks. "De Sibyllinis aliisque, quæ Christi natalem præcessere, Oraculis," Oxon. 1679: reprinted in "Variarum Observationum Liber." "Catullus, & in eum Isaaci Vossii Observationes," Lond. 1684, 4to, and Leyden, 1691. There is a great deal of erudition in these notes of Vossius, mixed with gross indelicacies. The greatest part of a treatise by Adrian Beverland, "De prostibulis veterum," the printing of which had been prohibited, was inserted in them; but this being discovered,

the press was stopped from proceeding any farther; and the edition, the first of those mentioned above, though begun and carried on in Holland, was brought over to England to be finished; as may appear from the different characters of the end, the title, and the preface. In 1685, he published a thin quarto volume at London, entitled, "Variarum Observationum Liber," in which are contained the following dissertations: "De Antiquæ Romæ & aliarum quarundam urbium magnitudine; De Artibus & Scientiis Sinarum; De Origine & Progressu Pulveris Bellici apud Europæos; De Triremium & Liburnicarum constructione; De emendatione Longitudinum; De patefacienda per Septentrionem ad Japonenses & Indos navigatione; De apparentibus in Luna circulis; Diurna Telluris conversione omnia gravia ad medium tendere;" to which are subjoined, "De Sibyllinis Oraculis, Responsio ad Objecta nuperæ Criticæ Sacræ," and "Ad iteratas P. Simonii objectiones altera Responsio." Vossius's propensity to the marvellous, and his prejudices for antiquity, appear from the first page of this book of various observations; where he tells us, that ancient Rome was twenty times as large as Paris and London put together are at present; and assigns it fourteen millions of inhabitants; which however is nothing in comparison of the single town of Hanchou in China, whose inhabitants, he assures us, amount to twenty millions, besides the suburbs. This "Variarum Observationum Liber," however, as well as Isaac Vossius's works in general, all shew ingenuity and learning, and there are in them some singular and striking observations; but yet very little knowledge is to be drawn from, and very little use to be made of them. Thirlby says very justly of him, that he was a man of great learning, had excellent parts, and sufficient judgment, but never troubled his head about what was the truth in any question whatever. If criticism, or philosophy, or theology, was the subject, it was, says Thirlby, "quite enough for him to cast about for and invent things new, out of the way, and wonderful; but whether these strange and newly-discovered things were true or false, was a point which he left to be examined by those who might think it worth their while." The last of his works we shall notice is, "Observationum ad Pomponium Melam appendix: accedit ad tertias P. Simonii objectiones Responsio, &c." Lond. 1686, 4to. James Gronovius, having used Vossius ill in his edition of "Mela,"

at Leyden, 1685, in 8vo, is in this appendix paid in kind. Humphrey Hody is also answered, in a short piece contained in this publication; who had advanced something against Vossius's notions of the Septuagint version, in his "Dissertatio contra Historiam Aristeæ de LXX. Interpretibus," printed at Oxford," 1685.

The journalists of Trevoux have contrasted the different merits of Gerard and Isaac Vossius, by drawing a parallel between them, which very well illustrates the character of each, and may form a proper conclusion to this article. Nothing," say they, "can be more opposite than the characters of this father and son; nothing more different than the make of their understandings. In the father, judgment prevails; in the son, imagination: the father labours slowly; the son goes on with ease: the father distrusts the best-founded conjectures; the son loves nothing but conjectures, and those bold and daring: the father forms his opinions upon what he reads; the son conceives an opinion, and then reads: the father endeavours to penetrate the sense of the author he cites, and pays a proper deference to their authority, as to masters; the son imposes his own sense on these authors, and regards them as slaves, who ought to give testimony as he would have them: the father's aim was to instruct; the son's to parade and make a noise: truth was the father's darling object; novelty the son's. In the father, we admire vast erudition, orderly arranged and clearly expressed; in the son, a dazzling turn of style, singular thoughts, and a vivacity, which even pleases in a bad cause: the father has written good books; the son has written curious books. Their hearts also were as unlike and different as their heads. The father was a man of probity and regular in his manners; was unhappily born a Calvinist, yet had the service of religion always in his view *, and approached as nearly to the true faith as mere reason could enable him. The son was a libertine both in principle and practice, made religion the object of his insults, and only studied to find out the weak sides of it: his indelicate and shameful notes upon Catullus, printed at the close of his life, shew also plainly enough what kind of man he was." Of Gerard John Vossius's other sons, who did not survive him, we may notice DIONYSIUS VOSSIUS,

* Their words are, "Ne par malheur dans la secte Calviniste." Calviniste is in many French writers the general name for Protestant. Gerard John was an Arminian.

who was born at Dort, and became learned in the Greek, Hebrew, Syriac, Chaldee, Arabic, French, Italian, and Spanish languages. He wrote, among other small things, "Maimonides de Idololatria, cum Latina versione et notis," printed at the end of his father's work "de origine et progressu Idololatriæ;" and some notes upon Cæsar's Commentaries, to be found in the edition of Grævius, at Amsterdam, in 1697. FRANCIS VOSSIUS, another son, published a Latin poem in 1640, upon a naval victory gained by Van Tromp. GERARD, a third son, was the editor of Paterculus, the Elzevir of 1639, 12mo: and MATTHEW, a fourth son, published at Amsterdam, in 1635, "Annalium Hollandiæ Zelandiæque libri quinque," 4to.[1]

VOSSIUS (GERARD), a very learned man, whom some have confounded with John Gerard Vossius, was born in the diocese of Liege, some say at Berchloon, and others at Hasselt, but he does not appear to have been related to the family of Gerard. He was an ecclesiastic of the church of Rome, employed in some considerable offices under the popes, and died at Liege in 1609. He published a Latin commentary upon "Cicero in Somnium Scipionis," at Rome, 1575; and all the works of Gregory Thaumaturgus, Ephrem Syrus, and some pieces of John Chrysostom and Theodoret, with Latin versions and notes.[2]

VOUET (SIMON), a French painter, very celebrated in his day, was born at Paris in 1582, and bred up under his father, who was a painter also. He knew so much of his art, and was in such repute at twenty years of age, that Mons. de Sancy, who was going ambassador to Constantinople, took him with him as his painter. There he drew the picture of the grand signor; and, though it was impossible to do it otherwise than by the strength of memory, and from a view of him at the ambassador's audience, yet it proved a great likeness. Thence he went to Venice; and afterwards, settling himself in Rome, became so illustrious in his profession, that, besides the favours which he received from pope Urban VIII. and the cardinal his nephew, he was chosen prince of the Roman academy of St. Luke. He staid fourteen years in Italy; and then, in 1627, Lewis XIII. who, in consideration of his capacity, had allowed him a pension all the while he was abroad, sent for him

[1] Niceron, vol. XIII.—Chaufepie.—Foppen, Bibl. Belg.
[2] Niceron, vol. XIII.—Foppen, Bibl. Belg.

home to work in his palaces. He practised both in portrait and history; and furnished some of the apartments of the Louvre, the palaces of Luxemburg and St. Germains, the galleries of cardinal Richelieu, and other public places, with his works. His greatest perfection lay in his colouring, and his brisk and lively pencil; otherwise he was but very indifferently qualified. He had no genius for grand compositions, was unhappy in his invention, unacquainted with the rules of perspective, and understood but little of the union of colours, or the doctrine of lights and shadows. Yet France was indebted to him for destroying the insipid and barbarous manner which then reigned, and for beginning to introduce a better taste. The novelty of Vouet's manner, and the kind reception he gave all who came to him, made the French painters, his contemporaries, follow it, and brought him disciples from all parts. Most of the succeeding painters, who were famous in their profession, were bred up under him, as Le Brun, Perrier, Mignard, Le Sueur, Dorigny, Du Fresnoy, and several others, whom he employed as assistants in a great number of pictures he drew, and from his instructions they well knew how to execute his designs. He had the honour also to instruct the king himself in the art of designing.

He died, rather worn out with labour than years, in 1641, aged fifty-nine. Dorigny, who was his son-in-law, as well as his pupil, engraved the greatest part of his works. He had a brother, whose name was Aubin Vouet, who painted after his manner, and was a tolerable performer.[1]

VOYER (Marc Rene Le Voyer de Paulmy, Marquis D'Argenson), a distinguished French statesman, of a very ancient and honourable family, was born at Venice in 1652, where his father then resided as ambassador from France, and was so much respected that the senate gave him and his descendants permission to add the arms of the republic to his own, with the lion of St. Mark as his crest. The senate also, as sponsor for his son, gave him the additional name of Mark. He was brought up to the law, and after filling the place of master of the requests, was promoted by the king to the place of lieutenant-general of the police of Paris, and conducted himself in this office with so much ability and propriety, that it is said that city never enjoyed more plenty, quiet, and security, than under his adminis-

[1] Pilkington.—Perrault Les Hommes Illustres.

tration. In times of scarcity or commotion on any other account, and during fires or other calamities, he displayed the talents of a humane and enlightened magistrate, and by address only, and sharing in every danger, and listening to all reasonable complaints, he succeeded, in preventing or allaying popular tumults, without having recourse to extremities. His ability in this office recommended him to a superior rank in the administration, and accordingly, after being made a counsellor of state, he was in 1718 promoted to be keeper of the seals, president of the council of finance, and in 1720 minister of state; but of these offices he was almost immediately deprived, we are not told why, and died May 8, 1721. He was attached to literature, and was a member of the French academy and of that of sciences. His character has been variously represented. We have given the most favourable account, but it must not be concealed that he was accounted by many as a friend to despotic authority, and as meanly subservient to the tyranny of the court or its ministers. He is said to have obliged the Jesuits by persecuting the Jansenists, but neither loved or hated the one or the other, unless as they might promote or obstruct his ambition. In private life he was a more amiable character Some of his descendants made a considerable figure in the latter French history.[1]

VROON (Henry Cornelius), a Dutch painter, was born at Haerlem in 1566. In a voyage to Spain he was shipwrecked on the coast of Portugal. Relating at Lisbon the danger he had escaped, a portrait-painter there engaged him to draw the storm he described, in which he succeeded so happily, that it was sold to a nobleman for a considerable price. Vroon continued to be employed; and improved so much in sea-pieces, that having got money, and returning home, he applied himself entirely to that style of painting. At this period, the great earl of Nottingham, lord high admiral of England, whose defeat of the Spanish armada had established the throne of his mistress, being desirous of preserving the detail of that illustrious event, had bespoken a suit of tapestry, describing the particulars of each day's engagement. Vroon was engaged to draw the designs, and came to England to receive instructions. The excellence of the performance, obvious to the public eye, makes encomiums unnecessary. It was during the

[1] Dict. Hist.—Moreri.

republic that this noble trophy was placed in a temple worthy of it, the House of Lords, which was then used for committees of the Commons. Mr. Walpole, from whom the above extract is taken, has not certified the date of Vroon's death.[1]

VYTH, or VEYTH (JOHN MARTIN), an extraordinary artist, was born at Schafhausen, in May 1650. He travelled and resided long at Rome and Venice. On his return he married Elizabeth Ott, and died in April 1717. This is nearly all the information which the attention and the taste of his country has preserved of a man, who, on the evidence of his few remaining works, commands a place among the best artists of his time. Some anecdotes indeed are told, relative to his circumstances, which were as ludicrously penurious as Brauwer's. At Berne and Basle, they still shew his Adieu and death of Adonis, and the Adultress in the Temple. Schafhausen possesses the Rape of the Sabines, the judgment of Paris, Scipio and the Celtiberian princess, the death of Cleopatra, and that of Cato; and at Geneva there are yet some subjects painted by him from the Metamorphoses of Ovid. Veyth's style of design is an imitation of the forms of Michael Angelo, but not a compilation from his figures. His method of drawing is wild and great: seldom he makes use of the pen; dashes of white on stained paper mark the lights, the paper the middle tints, and a little black the shade. In composition he sometimes sacrificed the main subject to the episodic part, if it happened to invite by picturesque allurements. In colour, though he followed the Venetian principle, especially Bassan, he had a characteristic and varied tone drawn from the nature of the subjects.[2]

[1] Walpole's Anecdotes. [2] Pilkington, by Fuseli.

W.

WACE (ROBERT), an Anglo-Norman poet, whose works are esteemed the most ancient monuments of French literature, was born in the isle of Jersey, in the early part of the twelfth century. Huet, bishop of Avranches, assures us that his Christian name was Robert, and this opinion has generally prevailed, although Ducange calls him Mathew. From the poet himself, nothing can be determined, for in none of his works does he once mention his Christian name, calling himself generally Maitre Wace, Clerc-lisant, or Clerc de Caen. Wace commenced his studies at Caen, a city which at that time had many celebrated schools, and afterwards travelled in France to complete his education, but under what tutors, or in what places, does not appear. Whether however from being dissatisfied with his situation, or from the natural predilection of his countrymen in favour of the English government, it is certain that he returned to Caen, and there made his first essay.

It is difficult to ascertain the first specimen he exhibited of the literature of his time. We know that he had composed many works, that he translated others into the language of his country, and that he particularly applied himself to the composition of light poetry and romances, in which last he excelled. He assures us that he composed a great number of romances; and, as most of them have been preserved, it is natural to conclude that they were held in the same estimation by his contemporaries as they have been by posterity. But it is proper to remark in this place, that the word *romance* is not always to be understood as applicable to those chimerical tales which have no other basis than the imagination of the inventor. During the twelfth, thirteenth, and even the fourteenth centuries, every thing that was written in French or Romance, or that was translated into that language, was generally termed a romance. Philip de Than, the most ancient of the Norman poets, and William, another poet of the same country, composed in verse a work upon the natural history of animals, and each of them called his works a romance. Richard d'Annebaut, likewise a Norman poet, translated into verse

the institutes of Justinian, which he says he has romanced. Samson de Nanteuil versified the proverbs of Solomon; Helie de Winchester, Cato's distichs; and both of them call their translations a romance.

We are not then to consider the romances of Wace as the offspring of a fertile imagination which has created events for the purpose of embellishing them with the charms of poetry; on the contrary, they are monuments of antiquity of the most respectable nature, inasmuch as they form for the most part a precious repository of the Norman and Anglo-Saxon history When this poet wrote the history of events which preceded him, he drew his materials from memoirs which then existed. He often cites the authors upon whose faith he advances his facts, and of whom many have not been preserved to us. When he wrote the history of his own times, he always relied upon the testimony of eye-witnesses, or related what he himself had seen. In general he is very candid in his narrations, and though he may sometimes appear to deal a little in the marvellous, he takes care to observe that he has found what he advances so written, and that he gives it in the same manner.

That work of Wace's which his learned biographer places first, was composed in 1155. It is his translation in verse of the famous "Brut of England," so called from Brutus the great grandson of Æneas, and first king of the Britons. It contains the history of the kings of Great Britain, almost from the destruction of Troy, to the year 689 of the common æra. Walter, archdeacon of Oxford, had imported the original from Armoric Britain, Geoffroy of Monmouth translated it into Latin, and Wace into French verse. Several copies of this work are in the British Museum, one at Bene't college, Cambridge, and one, at least, a very superb one, in the royal library at Paris, supposed to be coeval with the author. The verses of this poem are always masculine of eight syllables, and feminine of nine; by which circumstance the error of attributing this work, as Fauchet has done, to a Huistace, or Wistace, is detected; for, by substituting Wace, as is found in the ancient MS. the verses acquire their necessary measure. Warton has fallen into this mistake by depending upon Fauchet; and the same error is repeated by several French writers. The learned Tyrwhitt was the first person who attempted to clear up a subject which from time to time became more involved in

darkness, and to vindicate our author from the errors or injustice of modern writers. By means of sound criticism, the authority of the manuscripts in the British Museum, and the testimony of Layamon and Robert de Brunne, he proved, beyond the possibility of a doubt, that Wace was the author of the translation of the "Brut" into French verse. Lastly, Dr. Burney, in his "History of Music," by means of the rules of French poetry alone, demonstrated the want of fidelity in the manuscripts which had misled Fauchet and all other writers, who, as he had done, drew their materials from faulty and imperfect copies.

The second production of Wace is the history of the irruptions into England and the northern provinces of France, written in verses of eight syllables. His third work is the famous Roman du Rou, composed in 1160, in verses of twelve syllables. Raoul, or Rollo, is the hero of this poem. His fourth piece is the romance of William Longsword, the son of Rollo, written in verses of twelve syllables. It is to be found in the royal library at Paris, at the end of the Roman du Rou; and his fifth work, or the romance of Richard I. duke of Normandy, composed in the same measure, may be seen in the same repository. His sixth work contains, in 12000 lines, the history of the Norman dukes, from the time of duke Richard I. to the sixth year of Henry I. and was composed after 1170. A copy is in the British Museum, Bib. Reg. iv. c. xi. His seventh performance is an abridged chronicle of the history of the dukes of Normandy, beginning with Henry II. and going upwards to Rollo.

The eighth is a history of the origin of the feast of the conception of the Holy Virgin. The ninth is a life of St. Nicolas, one copy of which is in the Bodleian library, and another in that of Trinity college, Cambridge. The tenth is the Roman du Chevalier au Lion. It is also probable that our poet composed several branches of the romance of Alexander; and the conjecture of Tyrwhitt, that he is the Robert Guasco, author of the Martyrdom of St. George, mentioned by the abbé le Bœuf (Mem. de l'Acad. des Inscr. xvii. p. 729.) is not without foundation. The lighter poetry of Wace has not reached the present times.

Such a multitude of works from the pen of the same author engaged the attention of Henry II. who, to reward his merit, bestowed on him a canonry in the cathedral of Bayeux. Monsieur Lancelot, in his explanation of the

tapestry of queen Matilda, preserved in the treasury of that cathedral, has contended that Wace borrowed several facts which he could not have found elsewhere from that valuable monument, but for this there seems very slight foundation. Dumoutier in his "Neustria pia" says that Wace was canon of Caen, but it is certain there was no chapter established in that city. That of St. Sepulchre, which still remains, was not founded till 1219. It is true, that in March 1153, Philip de Harcourt, bishop of Bayeux, founded three new canonries in his cathedral church, and to endow them, annexed the parish churches of Notre Dame, St. John, and St. Peter, belonging to the city of Caen; perhaps Wace being afterwards provided with one of these benefices, might have been called canon of Caen, because the chief place of his prebend was situated in that city; this conjecture acquires the greater probability on account of a practice still existing in Normandy of describing every canon by the name of the place appropriated to his canonry.

Huet, and almost every one of those who have spoken of our poet, have maintained that he had been clerk of the chapel to king Henry II. Wace, however, mentions nothing concerning this dignity, although he minutely describes all the favours which that monarch conferred upon him; he is even so attentive upon this subject, that he assures us the king gave him many things, but had promised him more. Besides, as the title of clerk of the King's chapel was a very honourable one, which generally led the way to a bishopric, we may presume from his silence that he was not invested with it. Monsieur Huet has certainly been misled by the description of *clerk*, which Wace often assumes; but he should have remarked, that he never calls himself *clerc du roi*, but always *clerc de Caen*, or *clerc lisant*, a title which then signified nothing more than a learned man, and which was even given to laymen, since Henry I. was surnamed *Beauclerc*

Of Wace's personal history we have no farther account, but with regard to the advantages attending the perusal of the productions of Wace, his biographer says very truly, that "The antiquary will at first remark with astonishment, that their language (that of the Normans) has been preserved even to our own days in the countries of Lower Normandy. He will perceive their progress in the various arts; their attainments in that of war; their arms and their

military customs; their method of attacking castles and strong holds; the state of their marine and their commerce; the height to which they have carried architecture and other sciences, together with the monuments they have left us. The genealogist will find many curious and interesting facts relating to ancient families; he will feel himself rewarded in the perusal of the names of the knights who were present at the battle of Hastings; and of the noble actions by which each of them signalized his valour. In a word, the historian will learn with pleasure many circumstances and details which are not to be found in any other writer." [1]

WADDING (LUKE), an eminent Irish Roman catholic, and reckoned a great ornament to his country, was born at Waterford, Oct. 16, 1588. His first studies were begun at home under the tuition of his brother Matthew, who took him to Portugal in the fifteenth year of his age, and placed him in a seminary established for the Irish at Lisbon, where he applied to philosophy for six months under the direction of the Jesuits. In 1605, after having passed his noviciate, he was admitted among the Franciscans, and afterwards continued his studies at their convents at Liria, at Lisbon, and afterwards at Coimbra, in all which places he was admired for the diligence and success of his application. After being admitted into priest's orders he removed to Salamanca, where he continued some time, and was made superintendant of the students, and lecturer in divinity, in both which offices he gave great satisfaction. In 1618, when Anthony a Trejo, vicar-general of the Franciscans, was advanced to the bishopric of Carthagena, in Spain, and appointed legate extraordinary to pope Paul V. upon one of those disputes which frequently agitated the Romish church, respecting the immaculate conception, the bishop, although he had the choice of many men of the Spanish nation, eminent for learning and talents in business, yet preferred Wadding to be chaplain of this embassy, although then but thirty years old, and a foreigner.

Accordingly, having introduced our divine at court, the bishop took him with him to Rome, where they were lodged in the palace of cardinal Gabriel a Trejo, the bishop's brother, who employed Wadding in compiling or composing from the libraries and archives of Rome such arguments and proofs as related to the question before them; and he

[1] Archæologia, vols. XII. and XIII. by M. De la Rue.

even visited Assisi, Perugia, Naples, and many other places for the same purpose. Besides this, at the request of some who had perused what he had brought together with great satisfaction, he was induced to write a history of that legation, not indeed with a view to publication, but having intrusted the MS to some who were of opinion it ought not to be concealed, it was at last published by Maximilian de Bouchorne, at Louvaine, under the title "Legatio Philippi III. et IV. Hispaniæ regum, ad sanctissimos D. D. Paulum V. et Gregorium XV. et Urbanum VIII. pro definienda controversia conceptionis B. Mariæ Virginis; per illustrissimum, &c. Anthonium a Trejo," &c. Louvain, 1624, folio.

But while this legation was going on, he removed from the cardinal's palace, as enjoying there a course of life which he thought incompatible with his profession of Franciscan, and took up his residence at the Franciscan-convent of St. Peter, where he was honoured with the respect of many of the dignified ecclesiastics of Rome; and on the departure of the bishop to Spain, when the care of the legation was entrusted to the duke of Albuquerque, the Spanish ambassador at Rome, Wadding was appointed his assistant, and was, says his biographer, the life of the whole negotiation. He wrote three pamphlets on the subject of the immaculate conception, the titles of which we may be excused from giving. During the time he could spare from the business of this legation, he published an edition of some works of St. Francis, from MSS. in the public libraries, under the title of "Opusculorum St. Francisci Libri tres," Antwerp, 1623. Before this time he performed what will probably be thought a more acceptable service to theological studies, in undertaking to print Calasio's Concordance (see CALASIO). Calasio died at Rome, while Wadding was there, leaving this large work in manuscript. Wadding, who saw its merits, regretted that it should be lost; and being unable of himself to defray the expence of printing, applied to pope Paul V. and to Benignus a Genua, the general of the Franciscans, by whose encouragement the whole was published at Rome in 1621, 4 vols. folio, under the inspection of Wadding, who prefixed to it a learned treatise "De Hebraicæ linguæ origine, præstantia et utilitate." Pope Paul dying while the work was in the press, he dedicated it to his successor, Gregory XV. He published also, from origi-

nal MSS. the works of some other Spanish divines, and wrote a life of Thomasius, patriarch of Constantinople, "Vita B. Petri Thomæ Aquitani Carmelitæ," &c. Lyons, 1637, 8vo. But the most labourius effort of editorship was his rescuing from obscurity all the manuscript copies of Duns Scotus's works, transcribing, collating, and correcting, and afterwards publishing the whole, in twelve folio volumes, at Lyons, in 1639.

In the mean time, his reputation had so much increased that in 1630, he was appointed procurator for the Franciscans at Rome, which he held until 1634. In 1645, he was appointed vice-commissary of his order, which it appears he resigned in 1648. He was also, in 1625, the founder of the college of St. Isidore, for the education of Irish students of the Franciscan order, of which he was the first guardian or head. The expenses of this college, the chapel, library, &c. were defrayed by contributions from the people of Rome, out of regard to the founder. He also persuaded cardinal Ludovisius to found a secular college there for six Irish students; and this, and some other institutions, suggested and promoted by him, he lived to see well endowed. His influence, from whatever cause, appears to have been very great; but the worst, and, as his biographers say, the only stain on his character, is the encouragement he gave to the Irish rebellion and massacre in 1641. He died Nov. 18, 1657, and was buried in the chapel of St. Isidore. Not long before his death he had refused the promotion to the rank of cardinal.

Wadding published some other treatises than we have mentioned, and left many in manuscript; but he lived to finish what had been the employment of many years, a history of his order, and the eminent men it has produced. This he completed in eight volumes, folio, at Lyons, 1625—1654. A new and enlarged edition has been since published at Rome, under the title of "Waddingi Lucæ Annales Minorum, seu historia trium ordinum a S. Francisco institutorum, editio secunda, studio Jos. Mar. Fonseca," 1731—45, 19 vols. fol.[1]

WADHAM (Nicholas), esq. of Edge and Merrifield, in Somersetshire, in which county he was born, the founder of Wadham-college, Oxford, was a descendant of the ancient family of Wadhams of Devonshire; but the period

[1] Harris's edition of Ware.

of his birth is not known, nor have we many particulars of his personal history. According to Wood, he was a gentleman-commoner either of Christ-church, or Corpus-Christi college, where he is supposed to have been admitted about 1548. He inherited an estate which he increased to more than 3000*l.* a-year, and accumulated about 14,000*l.* in money. A large portion of this property he resolved to devote to some foundation of public utility. His first intention is said to have been to found a college at Venice for such Englishmen of the Roman catholic persuasion as might wish to enjoy their education and religion, now no longer tolerated in England. From this it may be inferred, that he was himself attached to popery; but his adherence could not be inflexible, as he was soon persuaded by his friend Mr. Crange to erect a college in Oxford, in imitation of the others, where the established religion was now cultivated with zeal. His, or rather his wife's, appointing, that the warden should not be married, may be thought a part of the old persuasion; but it must be remembered, that the marriage of the clergy was one of the last changes of opinion to which the nation was completely reconciled. Queen Elizabeth was always against it; and it was prohibited by the statutes of Jesus-college. A more ridiculous reason has been traditionally assigned for Mrs. Dorothy Wadham's injunction against marriage; she is said to have been refused by the first warden; but she was at this time seventy-five years old, and he considerably advanced, which renders this story highly improbable. As Mr. Wadham died before this design could be carried into execution, he bequeathed the management of it[*] to his wife, the daughter of sir William Petre, secretary of state, who so often occurs as a benefactor to the university of Oxford. This lady, assisted by trustees, and with a zeal proportioned to her husband's spirited design, completed the necessary purchases, buildings, and endowment. She survived her husband nine years, died May 16, 1618, aged eighty-four, and was buried with her husband in the north transept of the church of Ilminster in Somersetshire, under a stately monument of alabaster, on which are their figures on brass plates; but the whole is considerably decayed.

Mrs. Wadham first endeavoured to purchase the site of Gloucester-hall, now Worcester-college, but Dr. Hawley, then principal, refusing to give up his interest in that property, unless she would appoint him her first governor or

warden, she declined the condition, and made proposals to the city of Oxford, for the site of the priory of Austin Friars.

This was once a place of great fame in the university, and may be traced to very high antiquity. In 1251, pope Innocent IV. granted a power to the friars eremites of St. Austin, to travel into any countries, build monasteries, and celebrate divine service. With this permission, they first established a house in London, but deputed some of their number to go to Oxford, where they hired an obscure house near the public schools. Acquiring some reputation for their skill in philosophy and divinity, or at least what were then so called, they attracted the attention of sir John Handlove, or Handlow, of Burstall in Buckinghamshire, a very opulent gentleman, who purchased for them a piece of ground, enlarged afterwards by a gift from Henry III. On this they built a house and chapel in a sumptuous form, and held schools for divinity and philosophy of such reputation, that, before the divinity school was built, the university acts were kept, and the exercises in arts were performed in this place. It was in particular enjoined that every bachelor of arts should once in each year dispute, and once answer, at this house, and this continued until the dissolution, when the disputations were removed to St. Mary's, and afterwards to the schools. After the dissolution, the premises were let, on a lease of twenty-one years, at 3*l.* yearly, to Thomas Carwarden, or Cardon, esq. who appears to have demolished the whole, and carried off the materials. In 1552, king Edward VI. sold the site to Henry duke of Suffolk, and Thomas Duport, gentleman, who almost immediately conveyed it to Henry Baylie, M.D. formerly a fellow of New college, for forty-five shillings yearly. In 1553, Baylie sold it to his father-in-law, Edward Freere, of Oxford, who left it to his son William, by whom, in 1587, it was again sold to the mayor, bailiffs, and commonalty of Oxford for the principal sum of 450*l.*

In 1609, Mrs. Wadham made proposals to the city for the purchase of this site, which, after many consultations, was agreed to, with this condition, that they might have the first nomination of one fellow, and two scholars of the new college. This being agreed to, the site was conveyed to Mrs. Wadham, May 29, 1610, for the sum of 600*l.* Of the old priory, nothing at this time remained except parts of the walls, which were immediately removed, and the foun-

dation-stone of the college laid July 31. On this occasion, the vice-chancellor, doctors, proctors, &c. came in procession from St. Mary's church, and met the mayor and aldermen on the spot. Dr. Ryves, warden of New college, delivered an oration in praise of the founders, and the first stone was then laid on the east part where the chapel now stands.

The king's licence, bearing date Dec. 20, 1611, empowered Mrs. Wadham to found a college for the studies of divinity, canon and civil law, physic, the arts and sciences, and classical languages; the society to consist of a warden, sixteen fellows, and thirty scholars, graduate or not graduate, or more or less, as the statutes might prescribe. The act of parliament for the confirmation of Wadham college was passed on the 16th of August, 1612. The statutes of the foundress, thus confirmed, specified the college to be for a warden, fifteen fellows, fifteen scholars, two chaplains, two clerks, with college servants. The warden was to be a native of Great Britain, master of arts at least, and be incapacitated from holding his situation, either if he married, or was promoted to a bishopric; but the condition respecting marriage was annulled by act of parliament, July 1806. The fellows, after completing eighteen years from the expiration of their regency, are to resign their fellowships. The scholars, from whom the fellows are to be chosen, are to be, three of the county of Somerset, three of Essex, and the rest of any other county in Great Britain.[1]

WADSWORTH (THOMAS), an eminent nonconformist, was born in St. Saviour's, Southwark, in 1630, and educated in Christ's college, Cambridge, where he was under the tuition of Dr. Owtram, a tutor of eminence. In 1652 he was appointed minister of Newington Butts, where he not only spent his time, but a great part of his fortune in works of piety and charity. He distributed Bibles among the poor, and constantly visited his parishioners, and instructed them from house to house. There was a singular circumstance, very creditable to him in this appointment to St. Mary's Newington. Our readers perhaps need not be told that at this time the elections to churches were popular, and it so happened that the parishioners were divided into two parties, each of which, unknown to the other, presented its petition at Westminster to the committee who determined

[1] Wood's Colleges and Halls.—Chalmers's Hist. of Oxford, vol. II.

church preferments; and when these petitions were opened, they were found to be both in favour of Mr. Wadsworth. He also lectured occasionally in various city churches, and at last was chosen to the living of St. Lawrence Pountney, whence he was ejected at the restoration. He afterwards preached privately at Newington, Theobalds, and Southwark. He received nothing for his labours, but was content to spend and be spent in his great master's service. His diary, printed at the end of his life, contains the strongest proofs of his being an excellent Christian; and it is no less evident, says Granger, from his practical works, that he strove to make others as good Christians as himself. He died of the stone, the 29th of October, 1676, aged forty-six. His funeral sermon was preached by Mr. Bragge. He published various pious treatises, enumerated by Calamy, few of which have descended to our times.[1]

WAGENAAR (JOHN), a Dutch historian, and historiographer to the city of Amsterdam, was born there in 1709, and died in 1773. His principal work is a "History of Holland," from the earliest times to 1751, in 21 vols. 8vo, the first two of which appeared in 1749. There was a second edition published at Amsterdam in 1752—1759, with many engravings, maps, and portraits by Houbraken. It appears to have been the merit of this work which occasioned his being honoured with the title of historiographer to the city of Amsterdam in 1758. In it he is said to display profound research, sound political principles, and elegance and precision of style; and the Dutch esteem it one of the greatest ornaments to their literature. Wagenaar wrote many other works: 1. "The present state of the United Provinces," Amst. 1739, 12 vols. 8vo. 2. "Description of the city of Amsterdam," ibid. 1760, 3 vols. fol. 3. "The character of John de Witt placed in its true light." He published also some tracts on topics of divinity.[2]

WAGENSEIL (JOHN CHRISTOPHER), a very learned German, was the son of a reputable tradesman, and born at Nuremberg in 1633. He was sent early to a school at Stockholm; whence he was taken at thirteen, and placed in the university of Altorf. The distinction, to which he there raised himself by his abilities and learning, recommended him to some nobility as a proper tutor to their

[1] Calamy.—Life prefixed to his "Remains."—Clark's Lives, 1684, fol.—Granger.
[2] Dict. Hist.

children; and, after continuing five years at Altorf, he was taken into the family of the count de Traun. He not only performed the office of an instructor to the sons of this nobleman, but accompanied them in their travels to France, Spain, England, Holland, several parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from several universities: those of Turin and Padua admitted him into their body. In France, he experienced the liberality of Lewis XIV. and was received doctor of law, at Orleans, in June 1665. Several places would have detained him, but the love of his native country prevailed; and, after travelling for six years, he arrived at Nuremberg in 1667. He was immediately made professor of law and history in the university of Altorf; but, about eight years after, changed his professorship of history for that of the Oriental tongues. In 1676, Adolphus John, count Palatine of the Rhine, committed two sons to his care, and at the same time honoured him with the title of counsellor. The princes of Germany held him in high esteem; and the emperor himself admitted him to private conferences, in 1691, when he was at Vienna about business. In 1697, the town of Nuremberg gave him marks of their esteem, by adding to his titles that of doctor of canon law, and by committing the university-library to his care. He was twice married; the first time in 1667, the second in 1701. He died in 1706, aged seventy-two.

He wrote and published near twenty works, some in French, the others in Latin. The first came out at Nuremberg in 1667, the design of which is to shew the spuriousness of the pretended fragment of Petronius. In another, printed in the first volume of "Amœnitates Literariæ," he endeavours to prove the real existence of Pope Joan, which has been so much questioned. His principal work is entitled "Tela Ignea Satanæ," Altorf, 1681, in 2 vols. 4to. This is a collection of pieces written by the Jews against the Christian religion; with a Latin version, and long notes in the way of refutation.[1]

WAGSTAFFE (THOMAS), a learned nonjuring divine and able writer, was of a gentleman's family in Warwickshire, and was born February 15, 1645. He was educated at the Charterhouse school under Mr. Wood. In Lent-

[1] Niceron, vol. II.—Life printed at Nuremberg, 1719, 4to.

term 1660, he was admitted commoner of New-Inn at Oxford, where he took the degree of bachelor of arts October 15, 1664, and that of master June 20, 1667. He was ordained deacon by Dr. John Hacket, bishop of Lichfield and Coventry, June 6, 1669; and priest by Dr. Joseph Henshaw, bishop of Peterborough, November 19, 1669. He was instituted to the rectory of Martins-Thorpe in the county of Rutland, by Joseph, bishop of Peterborough, November 19, 1669. After that he lived in the family of sir Richard Temple at Stow, in the county of Bucks, and entered upon the curacy of that church April 12, 1676. In December 1684, he was presented by king Charles II. and instituted by William, archbishop of Canterbury, to the chancellorship of the cathedral church of Lichfield, together with the prebendary of Alderwas in the same church. In March 1684 he was presented by Henry, bishop of London, to the rectory of St. Margaret Pattens in London. Upon the revolution, being deprived of his preferments for not taking the new oaths, he practised physic for many years afterwards in the City of London with good success, and wore his gown all the while. In February 1693 he was consecrated bishop by Dr. William Lloyd, bishop of Norwich, Dr. Francis Turner, bishop of Ely, and Dr. Thomas White, bishop of Peterborough, at the bishop of Peterborough's lodgings, at the reverend Mr. Giffard's house at Southgate, at which solemnity Henry earl of Clarendon was present. Mr. Wagstaffe was consecrated suffragan of Ipswich, and Dr. Hickes at the same time suffragan of Thetford. Mr. Wagstaffe died October 17, 1712, in the sixty-seventh year of his age. He published few sermons, but wrote many pieces in defence of the constitution both in Church and State, with great strength of reason and perspicuity.

Among these are, 1. "A Letter to the author of the late Letter out of the country, occasioned by a former Letter to a member of the House of Commons, concerning the bishops lately in the Tower, and now under suspension." 2. "An Answer to a late pamphlet entitled Obedience and Submission to the present Government demonstrated from bishop Overall's Convocation Book: with a postscript in answer to Dr. Sherlock's Case of Allegiance," London, 1690. 3. "An Answer to Dr. Sherlock's Vindication of the Case of allegiance due to sovereign powers, which he made in reply to an Answer to a late pamphlet entitled

Obedience and Submission to the present government demonstrated from bishop Overall's Convocation book, with a postscript in answer to Dr. Sherlock's Case of Allegiance, &c." London, 1692. 4. "An Answer to a Letter to Dr. Sherlock written in vindication of that part of Josephus's History, which gives the account of Jaddas's submission to Alexander, against the Answer to the piece entitled 'Obedience and Submission to the present Government," Lond. 1692. 5. "A Letter out of Suffolk to a friend in London, giving some account of the late sickness and death of Dr. William Sancroft late lord archbishop of Canterbury," London, 1694. 6. "A Letter out of Lancashire to a friend in London, giving some account of the tryals there. Together with some seasonable and proper remarks upon it; recommended to the wisdom of the Lords and Commons assembled in parliament," London, 1694. 7. "A Letter to a gentleman elected a knight of the shire to serve in the present parliament," London, 1694. 8. "Remarks on some late Sermons, and in particular on Dr. Sherlock's sermon at the Temple December the 30th, 1694, in a letter to a friend. The second edition, with additions. Together with a letter to the author of a pamphlet entitled A Defence of the archbishop's Sermon, &c. and several other Sermons, &c." London, 1695. 9. "An account of the proceedings in the House of Commons, in relation to the recoining the clipped money, and falling the price of guineas. Together with a particular list of the names of the members consenting and dissenting; in answer to a Letter out of the country," London, 1696. 10. "A Vindication of king Charles the Martyr; proving that his majesty was the author of Εἰκὼν Βασιλικὴ, against a memorandum said to be written by the earl of Anglesey, and against the exceptions of Dr. Walker and others. To which is added a preface, wherein the bold and insolent assertions published in a passage of Mr. Bayle's Dictionary relating to the present controversy are examined and confuted. The third edition, with large additions; together with some original letters of king Charles the First, &c." Lond. 1711, in 4to. The two former editions were in 8vo, the first printed in 1693, and the second in 1697. 11. "A Defence of the Vindication of king Charles the Martyr; justifying his majesty's title to Εἰκὼν Βασιλικὴ, in answer to a late pamphlet entitled Amyntor," London, 1699. Mr. Wagstaffe also wrote prefaces before, 1. "Symmons's Restitutus: containing

two epistles, four whole sections or chapters, together with a postscript, and some marginal observations, &c. which were perfectly omitted in the late edition of Mr. Symmons's book, entitled A Vindication of king Charles I. and republished by Dr. Hollingworth," London, 1693. 2. "The devout Christian's Manual, by Mr. Jones," London, 1703. 3. "A Treatise of God's Government, and of the justice of his present dispensations in this world. By the pious, learned, and most eloquent Salvian, a priest of Marseilles, who lived in the fifth century. Translated from the Latin by R. T. presbyter of the church of England," London, 1700. These two pamphlets are also of Mr. Wagstaffe's writing, 1. "The present state of Jacobitism in England," ibid. 1700; "A second part in answer to the first" which was written by the bishop of Salisbury, &c. &c. Wagstaffe derived most credit from his endeavours to prove the "Eikon Basilike" to be the genuine production of king Charles; but on this subject we must refer our readers to the life of bishop GAUDEN, and especially the authorities there quoted. Mr. Wagstaffe had a son who resided at Oxford in the early part of his life, but afterwards went abroad, and resided at Rome many years in the character of protestant chaplain to the chevalier St. George, and afterwards to his son. He was there esteemed a man of very extensive learning. Dr. Townson was acquainted with him at Rome, both on his first and second tour in 1743 and 1768. He lived in a court near a carpenter's shop, and upon Dr. Townson's inquiring for him, the carpenter knew of no such person.—"He did live somewhere in this yard some years ago."—"I have lived here these thirty years, and no person of such a name has lived here in that time." —But on farther explanation, the carpenter exclaimed, "Oh, you mean *Il Predicatore*; he lives there," pointing to the place. This Mr. Wagstaffe died at Rome, Dec. 3, 1770, aged seventy-eight. Mr. Nichols has preserved some jeux d'esprits, and some epitaphs written by him, and there is a letter of his to Tom Hearne, in the "Letters written by Eminent Persons," lately published at Oxford, 1813, 3 vols. 8vo.[1]

WAGSTAFFE (WILLIAM), a physician, whose writings, as well as his indolent habits of life, seem to have very strongly resembled those of the facetious Dr. William King

[1] Life in Gen. Dict. by Mr. Salmon.—Biog. Brit.—Nichols's Bowyer.

of the Commons, was related to the preceding Wagstaffes, and descended from a very ancient family, who were lords of the manor of Knightcote in Warwickshire. He was born in 1685, and being the only son of his father the rector of Cublington in Buckinghamshire, he was educated with great care, and sent early to school at Northampton. In his sixteenth year he was removed to Lincoln college, Oxford, where he was soon distinguished, not only for talents and learning, but for a facetious humour which made his conversation very acceptable to persons of superior rank and standing in the university. After taking his degree of B. A. in 1703, he had some thoughts of entering into the church, from no better motive, however, than the hopes of being preferred by a relation; but after taking his degree of A. M. in 1707, he left the university, and coming up to London, visited another relation, the rev. Thomas Wagstaffe, who then was a physician; and marrying this gentleman's daughter some time afterwards, resolved on medicine as a profession, in which his wife's relations did their utmost to assist him. After her death, he formed a second eligible union with the daughter of Charles Bernard, esq. sergeant-surgeon to queen Anne. Not long after this marriage, he completed his degrees in physic, in 1714, and returning to town was admitted fellow both of the college of physicians, and in 1717 of the Royal Society. Business gradually increasing, he was chosen one of the physicians of St. Bartholomew's hospital, which trust he discharged with great reputation, as to skill and humanity. He appears, however, to have been a man of indolence, and of some irregular habits, which brought on lowness of spirits, and decay of health. In hopes of recovery he went to Bath in March 1724-5, but died there May 5, in the fortieth year of his age. His works were the same year collected under the title of "The Miscellaneous Works of Dr. William Wagstaffe, physician to St. Bartholomew's hospital," &c. 8vo. Their contents are characteristic of the author's peculiar humour, and his opinions of his contemporaries. 1. "A comment upon the History of Tom Thumb," in ridicule of Addison's papers on "Chevy Chase." 2. "Crispin the Cobler's confutation of Ben H(oadly), in an epistle to him." 3. "The Story of the St. A(lba)n's ghost," &c. 4. "The testimonies of the citizens of Fickleborough, concerning the life and character of Robert Huish, commonly called Bob, &c." 5. "The representation of the

loyal subjects of Albinia." 6. "The character of Richard St(ee)le, esq.:" not a very just one. 7. "The state and condition of our Taxes considered." 8. "The Plain Dealer," 16 numbers. 9. "Preface to the complete history of the treaty of Utrecht." 10. "A Letter from the facetious Dr. Andrew Tripe, at Bath, to his loving brother the profound Greshamite, &c." Most of these tracts were written in his early years, and without his name. He was also the author of two scarce little volumes, called "Annotations on the Tatler," frequently quoted in the variorum editions of that periodical paper.[1]

WAKE (ISAAC), a learned politician, was the son of Arthur Wake, rector of Billing, in Northamptonshire, master of the hospital of St. John at Northampton, and canon of Christ Church; and was born, it is supposed, at Billing, about 1575. He became a member of the university of Oxford in 1593, and in 1598 was elected probationer-fellow of Merton college. In 1604 he was chosen public orator, and in that capacity had frequent opportunities, sometimes before the king and court at their visits to the university, of delivering speeches in a pure and eloquent style. In 1609 he travelled in France and Italy, and after his return was made private secretary to sir Dudley Carleton, one of the chief secretaries of state, and discovering, in this situation, talents which might qualify him for diplomatic commissions, his majesty (James I.) employed him as ambassador to Venice, Savoy, and other courts. Previous to his setting out for Savoy in 1619, he received the order of knighthood. In 1625 he sat as member of parliament for the university of Oxford, and his speeches added considerably to his reputation. His accomplishments likewise, both as a scholar and a gentleman, were greatly admired. He died in 1632, while at Paris, in the service of Charles I. and his body being brought to England, was interred in the chapel at Dover castle. His funeral, which was very magnificent, was expressly at the charge of the king, who had intended him for the place of secretary of state had he lived.

His most celebrated work was his "Rex Platonicus, sive de potentiss. principis Jacobi regis ad Acad. Oxon. adventu, anno 1605," Oxon. 1607, 4to, of which courtly publication there were at least six editions. There is a passage in this work from which Shakspeare is conjectured to have

[1] Nichols's Bowyer.—Tatler, vol. II.—Spectator, vol. I. edit. 1806, 8vo.

derived the plot of his "Macbeth." Sir Isaac's other works are, 1. "Oratio funebris habita in Templo B. Mariæ Oxon. quum mœsti Oxonienses, piis manibus Johannis Rainoldi parentarent," Oxon. 1608, 12mo, translated by Fuller in his "Abel Redivivus." 2. Another on sir Thomas Bodley, printed by Bates in his "Vitæ selectorum aliquot virorum," &c. 3. "Discourse of the Thirteen Cantons of the Helvetical league," Lond. 1655, 8vo, with two others on Italy and Sweden, under the general title of a "Threefold help to political observations" He left some MSS. and there are several of his letters in the "Cabala," and in the Harleian collection.[1]

WAKE (William), an eminent English prelate. descended from an ancient family, was born in 1657, at Blandford, in Dorsetshire, where his father, of the same names, was a gentleman of considerable property. He was probably educated at first at home, whence his father carried him to Oxford, with a view to place him in Trinity college, but an accidental interview with Dr. Fell, dean of Christ Church, determined him in favour of that college, of which he was accordingly admitted a student in 1672. Having taken his degree of A. B. in 1676, and that of A. M. in 1679, he fixed his choice on divinity as a profession, rather against the intention of his father, who wished to provide for him in the clothing business. He then entered into holy orders, and in 1682 accompanied, in quality of chaplain, lord viscount Preston, also of Christ Church, who was appointed envoy extraordinary to the court of France.

While in France he is said to have made a considerable figure in the learned world, and was applied to by Dr., now bishop Fell, to procure the collation of some valuable Greek MSS. of the New Testament at Paris, for the use of Dr. Mill, whose edition Dr. Fell patronised. In the beginning of the reign of James II. he returned home with lord Preston, and was soon after chosen preacher to the honourable society of Gray's Inn. This, it would appear, was against the wish of the king, who, on the death of his predecessor, Dr. Claget, sent a message to the society, desiring them not to proceed to an election until they heard from him, but they returned an answer that they had already chosen Dr. Wake.

[1] Ath. Ox. vol. I. new edit.—Fuller's and Lloyd's Worthies.—See notes at the end of Johnson and Steevens's edition of Shakspeare's Macbeth.

During his residence in France an incident occurred which occasioned his first appearance as an author, and his being known as an able writer both at home and abroad. Bossuet, the bishop of Meaux (See BOSSUET) had now published his very artful "Exposition of the Roman Catholic Faith," a copy of which came into the hands of Mr. Wake, who, in the preface to his Answer, gives a very curious account of the different alterations the work had undergone, in order to answer the real purposes for which it was written. He observes, that "the first design of monsieur de Meaux's book was either to satisfy or to seduce the late mareschal de Turenne. How far it contributed thereunto I am not able to say, but am willing to believe that the change that honourable person made of his religion was upon somewhat better grounds than the bare Exposition of a few articles of the Roman faith; and that the author supplied either in his personal conferences with him, or by some other papers to us unknown, what was wanting to the first draught, which we have seen of this. The manuscript copy which then appeared, and for about four years together passed up and down in private hands with great applause, wanted all those chapters of the Eucharist, Tradition, the Authority of the Church and Pope, which now make up the most considerable part of it; and in the other points which it handled, seemed so loosely and favourably to propose the opinions of the church of Rome, that not only many undesigning persons of that communion were offended at it, but the protestants, who saw it, generally believed that monsieur de Meaux durst not publicly own what in his Exposition he privately pretended to be their doctrine. And the event shewed that they were not altogether mistaken. For in the beginning of 1671 the Exposition being with great care, and after the consideration of many years, reduced into the form in which we now see it, and to secure all, fortified with the approbation of the archbishop of Rheims, and nine other bishops, who profess that 'having examined it with all the care which the importance of the matter required, they found it conformable to the doctrine of the church, and as such recommended it to the people which God had committed to their conduct,' it was sent to the press. The impression being finished and just ready to come abroad, the author, who desired to appear with all advantage to himself and his cause that was possible, sent it to some of the doctors of the Sorbonne for their approbation

to be joined to that of the bishops, that so no authority, ordinary or extraordinary, might be wanting to assert the doctrine contained in it to be so far from the suspicion the Protestants had conceived of it, that it was truly and without disguise Catholic, Apostolic, and Roman. But, to the great surprise of monsieur de Meaux, and those who had so much cried up his treatise before, the doctors of the Sorbonne, to whom it was communicated, instead of the approbation that was expected, confirmed what the Protestants had said of it; and, as became their faculty, marked several of the most considerable parts of it, wherein the Exposition by the too great desire of palliating had absolutely perverted the doctrine of their church. To prevent the open scandal, which such a censure might have caused, with great industry and all the secrecy possible the whole edition was suppressed, and the several places, which the doctors had marked, changed; and the copy so speedily sent back to the press again, that in the end of the same year another much altered was publicly exposed, as the *first* impression that had at all been made of it. Yet this could not be so privately carried on, but that it soon came to a public knowledge; insomuch that one of the first answers that was made to it, charged monsieur de Meaux with this change. I do not hear, that he has ever yet thought fit to deny the relation, either in the advertisement prefixed to the later editions of his book, wherein yet he replies to some other passages of the same treatise, or in any other vindication: whether it be that such an imputation was not considerable enough to be taken notice of, or that it was too true to be denied, let the reader judge. But certainly it appears to us not only to give a clear account of the design and genius of the whole book, but to be a plain demonstration, how improbable soever monsieur de Meaux would represent it, 'that it is not impossible for a bishop of the Church of Rome, either not to be sufficiently instructed in his religion to know what is the doctrine of it; or not sufficiently sincere, as without disguise to represent it.' And since a copy of that very book so marked, as has been said, by the doctors of the Sorbonne, is fallen into my hands, I shall gratify the reader's curiosity with a particular view of the changes that have been made, that so he may judge whether of the two was the cause of those great advances which the author in that first edition had thought fit to make towards us."

Such was part of the preface to Mr. Wake's "Exposition of the Doctrine of the Church of England," 1686, 4to, which he was induced to undertake, by having observed that the French catholics with whom he had conversed, had, from ignorance, or the misrepresentations of their instructors, entertained very false notions of the points in controversy between the Churches of Rome and England.

This tract, which is generally called Wake's "Catechism," was answered in "A Vindication of the bishop of Condom's Exposition of the Doctrine of the Catholic Church, in answer to a book entitled, An Exposition of the Doctrine of the Church of England, &c. With a Letter from the said bishop," 1686, 4to. To this our author replied in a book entitled, "A Defence of the Exposition of the Doctrine of the Church of England against the exceptions of Monsieur de Meaux, late bishop of Condom, and his Vindicator," London, 1686, 4to. This occasioned "A Reply to the Defence of the Exposition of the Doctrine of the Church of England; being a farther Vindication of the Bishop of Condom's Exposition of the Doctrine of the Catholic Church. With a second Letter from the Bishop of Meaux," 1687, 4to. In answer to which Mr. Wake published "A second Defence of the Exposition of the Doctrine of the Church of England, against the new Exceptions of Monsieur de Meaux and his Vindicator. Part I. in which the Account, which hath been given of the Bishop of Meaux's Exposition, is fully vindicated; the distinction of old and new Popery historically asserted; and the doctrine of the Church of Rome in point of image-worship more particularly considered. Part II. in which the Romish doctrines concerning the nature and object of religious worship, of the Invocation of Saints, and worship of images are considered, and the charge of Idolatry made good against those of the Church of Rome upon the account of them," London, 1688, 4to. While the second part of this treatise was writing, there was published "A full Answer to the second Defence of the Exposition of the Doctrine of the Church of England. In a Letter to the Defender."

Mr. Wake afterwards wrote several tracts in the controversy against popery, which was carried on with great zeal during the latter part of the reign of James II. Among these we may mention, 1. "A Discourse of the Holy Eucharist, in the two great points of the Real Presence and

the Adoration of the Host," 1687, 4to. 2. "A Discourse concerning the nature of Idolatry, in which a late author's true and only notion of Idolatry is considered and confuted," 1688, 4to. This was written against the "Reasons for abrogating the Test," by Samuel Parker, bishop of Oxford. 3. "Sure and honest means for the conversion of all Heretics," &c. 1688, 4to. This is a translation from the French, with a preface by our author. 4. "An historical treatise of Transubstantiation, wherein is made appear, that, according to the principles of that Church, this doctrine cannot be an article of Faith," 1687, 4to. This was written by a member of the Church of Rome, and published by our author. 5. "Two Discourses of Purgatory and Prayer for the Dead," 1688, 4to. 6. "A Continuation of the present State of the Controversy between the Church of England and the Church of Rome; being a full account of the books published on both sides," 1688, 4to.

In Oct. 1688, he married Miss Ethelred Hovel, daughter and coheiress of sir William Hovel, of Illington, in the county of Norfolk, knight. As he was a favourer of the revolution, he was, after that event, appointed deputy clerk of the closet to king William. In July 1689, according to Wood, he accumulated his degrees in divinity at Oxford, but another account says that he was created D.D. having been the preceding month preferred to a canonry of Christ-church, in the room of Dr. Aldrich, appointed dean. With a view to contribute to a defence of the doctrine and government of the church of England, against the adversaries of its hierarchy, he published in 1693, "An English Version of the genuine Epistles of the Apostolical Fathers, with a preliminary discourse concerning the use of those Fathers." Of this excellent volume he published a new edition in 1710, with so many improvements, as almost to make it a new work, and a fourth edition appears about the time of his death, in 1737. The reasons why he lays great stress on the authority of these fathers are; "that they were contemporary with the apostles, and instructed by them: that they were men of an eminent character in the church, and therefore could not be ignorant of what was taught in it; that they were careful to preserve the doctrine of Christ in its purity, and to oppose such as went about to corrupt it: that they were men not only of a perfect piety, but of great courage and constancy, and therefore such as cannot be suspected to have had any

design to prevaricate in this matter; that they were endued with a large portion of the Holy Spirit, and as such could hardly err in what they delivered as the gospel of Christ; and that their writings were approved by the church in these days, which could not be mistaken in its approbation of them."—In July of the same year, he was preferred to the rectory of St. James's Westminster.

He took a very active part in that memorable controversy with regard to the Convocation, which we shall only notice so far as he was concerned, something having been already said upon it under the article of Atterbury. In 1697, there was published an anonymous pamphlet, entitled, "A Letter to a Convocation man, concerning the Rights, Powers, and Privileges, of that Body:" to which an answer was published the same year, by Dr. Wake, under this title, "The Authority of Christian Princes over their ecclesiastical Synods asserted, with particular respect to the Convocations of the Clergy of the realm and Church of England," 8vo: and, this being attacked, the doctor vindicated himself in "An appeal to all the true members of the church of England, in behalf of the king's ecclesiastical supremacy, as by law established; by our convocations approved; and by our most eminent bishops and clergymen stated and defended, against both the popish and fanatical opposers of it, 1698," 8vo. In 1700, the celebrated Atterbury entered into this dispute with great vigour and resolution, and published an answer to Dr. Wake's book, entitled, "The Rights, Powers, and Privileges, of an English Convocation, stated and defended," 8vo: reprinted in 1701, with additions. The controversy now grew warm, and several writers of considerable note engaged in it. Burnet, bishop of Salisbury, and Kennet, afterwards bishop of Peterborough, wrote animadversions upon Atterbury's work; and Kennet's piece against it was a particular reply to it, written under the countenance of archbishop Tenison. Hody, Gibson, Hooper, were concerned in it: Hooper was on the side of Atterbury; Hody and Gibson against him. But the most considerable and decisive answer to Atterbury was Dr. Wake's large work, entitled, "The State of the Church and Clergy of England, in their Councils, Synods, Convocations, Conventions, and other public assemblies, historically deduced from the conversion of the Saxons to the present times, 1703," in folio. This work was esteemed not only a full

and sufficient answer to Atterbury, but decisive with regard to the controversy in general.

In 1701, two years before the publication of the last-mentioned work, he was installed dean of Exeter, whence in 1705, he was promoted to the bishopric of Lincoln. In the House of Peers he first distinguished himself by a long and learned speech in favour of a comprehension with the dissenters, a measure which other well-meaning divines of the church had fondly adopted; and expressed himself with equal zeal against the intemperate writings of Sacheverell. In Jan. 1715-16, on the death of archbishop Tenison, he was translated to the metropolitan see, and as he had lived to see the folly of giving way to the enemies of the hierarchy by way of reconciling them to it, he both voted and spoke in the House of Lords against the repeal of the schism and conformity bill in 1718. Among other things, he remarked, that "the acts, which by this bill were to be repealed, were the main bulwark and supporters of the established church; that he had all imaginable tenderness for all the well-meaning conscientious dissenters; but he could not forbear saying, that some amongst them made a wrong use of the favour and indulgence that was shewn them upon the revolution, though they had the least share in that event." From the same experience he was led to oppose the design entered into by some very powerful persons, the year following, to repeal the corporation and test acts. It was well known that Hoadly was at the bottom of this design, and that his famous sermon on "The nature of Christ's kingdom" was a preparatory step. The archbishop therefore thought it proper to declare his dislike of the measure, as Hoadly had proposed it, in an indirect way, and wrote a Latin letter addressed to the superintendant of Zurich, which was published there under the title of "Oratio historica de beneficiis in ecclesiam Tigurinum collatis." In this he took occasion to remark, that "The church of England, broken in pieces with divisions, and rent with schisms, is distracted with so many and such various sorts of separatists from her communion, that they want proper names to distinguish themselves from one another, and to describe themselves to other men. And I wish this was our greatest matter of complaint. But that which the spirit of God foretold should come to pass, must be fulfilled, "Even among ourselves men have arisen, speaking perverse things." But why do I say men? Even pas-

tors and bishops themselves pull down with their own hands the church, in which they minister, and to whose doctrine they have more than once subscribed. They, to whom the preservation of the church is committed, and whose duty it is to watch against her enemies, and to reprove, restrain, and punish them according to their demerits; even these endeavour to overthrow the authority of that church, for which they ought not only to contend, but upon occasion even to lay down their lives. What the pleas and tenets of these innovators are, you may in some measure know from two pamphlets lately written in the French tongue. Let it here suffice to say in a word, that these men are highly displeased with all confessions of faith, and with all subscriptions to articles; and would have a liberty, or rather a license granted for all men, not only to believe, but to speak, write, and preach, whatsoever they think fit, though the grace of the holy spirit, the divinity of Christ, and all other fundamental articles of our religion should thereby be overturned. What Christian is not amazed, that those things should be said of any men that bear but the name of Christians? Who can but lament, that those *grievous wolves* are not only not driven away from the sheepfold, but received even within the walls of the church, and admitted to her honours, offices, and government? But so it is, that while we regard only the things of this world, we wholly forget those that concern another. And because by the toleration and advancement of such men, some (who have nothing more at heart than to keep themselves in their places and power) hope to ingratiate themselves with the populace, they are not at all solicitous what becomes of the church, of the faith, of religion, or in short of Jesus Christ himself and his truth. Pardon me, most worthy sir, that giving way to a just grief, I express my resentment against these enemies of our religion more sharply than my manner is. I should think myself guilty of betraying the faith, if I did not, whenever occasion serves, anathematize these heretics."

This letter gave occasion to two ironical pamphlets by the wits of the party, entitled, 1. "A short Vindication of the Lord Archbishop of Canterbury from the imputation of being the author of a Letter lately printed at Zurich concerning the state of Religion in England," London, 1719, in 8vo. 2. "A letter to the Lord Archbishop of Canterbury, proving that his grace cannot be the author of the

Letter to an eminent Presbyterian clergyman in Swisserland, in which the present state of Religion in England is blackened and exposed, and the present ministry are misrepresented and traduced," London, 1719, 8vo. This last piece is supposed to have been written by Mr. Thomas Gordon, the translator of Tacitus. Both were satisfactorily answered in another, entitled "A Vindication of the Orthodox Clergy, in answer to two scurrilous libels, pretending to be a Vindication of the Lordship of Canterbury, but scandalously reflecting upon his Grace and our most orthodox Clergy," London, 1720, 8vo.

In the same spirit archbishop Wake joined the earl of Nottingham in bringing a bill into parliament in 1721, levelled at the Arian heresy, and entitled "A Bill for the more effectual suppression of blasphemy and profaneness," which, however, was rejected in the House of Lords, and brought on the archbishop the charge of inconsistency, because in the cases of Whiston and Clarke, in 1711 and 1712, he had spoken with moderation of their Arianism. Whiston wrote a very angry letter to the archbishop on this occasion, which is printed in his life, but to which the archbishop thought, and probably most of those who read it will think, no answer necessary.

That for which archbishop Wake appears to have been most blamed, was the share he had in a scheme of union between the English and Gallican churches; but in this, as in other parts of his conduct, the blame seems to have arisen principally from misrepresentation, at the same time that we are willing to allow that the scheme itself was a weak one, and never likely to produce any good. The outline of the affair, which is related more at large in the Appendix to the last edition of Mosheim's History, No IV. is this. In 1717 some mutual civilities had passed between the archbishop and the celebrated ecclesiastical historian Dupin, as men of letters, by means of the rev. Mr. Beauvoir, then chaplain to lord Stair, the English ambassador at Paris. In the course of these civilities, Dupin wrote to the archbishop a Latin letter in Jan. 1718, in which, having congratulated the church of England on the enjoyment of so eminent a prelate for its metropolitan, he took occasion to express his desire for an union between the two churches of England and France, and wished to enter into a correspodence with his grace with that view. The archbishop, in return, after thanking him for his compliment,

observed, that it was full time both for himself (Dupin) and the rest of his brethren of the Sorbonne, to declare openly their true sentiments of the superstition and ambition of the court of Rome; that it was the interest of all Christians to unmask that court, and thereby reduce it to those primitive limits and honours which it enjoyed in the first ages of the church. In some farther correspondence, the archbishop explained the belief, tenets, and doctrine of the church of England, the manner of its beginning to reform and shake off all foreign power and superstition both in church and state, and its acknowledgment that our Lord Jesus Christ is the only founder, source, and head of the church. In all his letters both to Dupin and others, he insisted constantly on this article, and always maintained the justice and orthodoxy of every individual article of the church of England, without making the least concession towards any approbation of the ambitious pretensions of the church of Rome. Some of the doctors of the Sorbonne readily concurred in this scheme, and Dupin drew up an essay towards an union, which was to be submitted for approbation to the cardinal de Noailles, and then to be transmitted to his grace. This essay, which was called a "Commonitorium," was read by, and had the approbation of the Sorbonne, and in it was ceded the administration of the sacrament in both kinds, the performing of divine service in the vulgar tongue, and the marriage of the protestant clergy; and the invocation of saints was given up as unnecessary. The project engrossed the whole conversation of the city of Paris, and the English ambassador was congratulated upon it by some great personages at court. The regent duke of Orleans himself, and the abbé Du Bois, minister of foreign affairs, and De Fleury, the attorney general, at first seemed to acquiesce, or at least not to interfere; but, after all, no considerate person could expect much from the scheme, which was entirely prevented by the Jesuits, who sounded the alarm, and represented the cardinal de Noailles and his friends the Jansenists as about to make a coalition with the heretics.

The court being now sufficiently roused, Piers de Gerardin, a doctor of the Sorbonne, and one of the archbishop's correspondents, was sent for, and ordered to give up all the letters he had received from the archbishop of Canterbury, and a copy of all his own. Having complied, these letters were immediately sent to Rome, where it is said

pope Clement XI. so admired those of our archbishop, that he declared it was a pity the author of such profound letters was not a member of their church.

The author of No. IV. of Mosheim's Appendix deduces from the whole of this transaction, and particularly from the entire correspondence given in that Appendix, that Wake was invited to this correspondence by Dupin, the most moderate of all the Roman catholic divines; that he entered into it with a view to improve one of the most favourable opportunities that could be offered, of withdrawing the church of France from the jurisdiction of the pope; a circumstance which must have immediately weakened the power of the court of Rome, and, in its consequences, offered a fair prospect of a farther reformation in doctrine and worship, as the case happened in the church of England, when it happily threw off the papal yoke;—that he did not give any of the doctors of the Sorbonne the smallest reason to hope that the church of England would give up any one point of belief or practice to the church of France; but insisted, on the contrary, that the latter should make alterations and concessions, in order to be reconciled to the former;—that he never specified the particular alterations which would be requisite to satisfy the rulers and doctors of the church of England; but only expressed a general desire of an union between the two churches, if that were possible, or at least of a mutual toleration: that he never flattered himself that this union could be perfectly accomplished, or that the doctors of the Gallican church would be entirely brought over to the church of England; but thought that every advance made by them, and every concession, must have proved really advantageous to the protestant cause.

Thus much it has been thought necessary to advance, in vindication of the character of Dr. Wake, which, after long enjoying the good opinion of mankind, was at last, with equal fury and falsehood, attacked by the author of the "Confessional," who does not scruple to say, speaking of the archbishop, that "this pretended champion of the Protestant religion had set on foot a project for union with a Popish church, and that with concessions in favour of the grossest superstition and idolatry." Nothing could be farther from Wake's purpose, and nothing more at variance with the whole tenour of his public life or private sentiments; and, in truth, the whole of the above corre-

spondence with the popish doctors was a matter of private sentiment, and neither party appears to have been authorized by, or to have consulted the church to which they respectively belonged. Had that been done, it is not quite clear that the plan, even as far as it has been divulged, would have been more acceptable in England than in France. The best part of it, the best object at which it aimed, was the separation of the church of France from the jurisdiction of the pope.

Wake was of a pacific spirit: this appears in all his correspondence; and his correspondence appears to have extended to the leading men of every ecclesiastical community in Europe. He shewed a great regard to the foreign protestant churches, notwithstanding the difference of their discipline and government from that of the church of England; and blames those who would not allow their religious assemblies the denomination of *churches*, and who deny the validity of their sacraments. He declared, on the contrary, those churches to be true Christian churches, and expresses a warm desire of their union with the church of England. We must particularly notice his correspondence in 1719 with Mr. Jablonski of Poland, because it has a direct reference to that part of his character which the author of the "Confessional" has so unwarrantably misrepresented. Jablonski, from a persuasion of Dr. Wake's great wisdom, discernment, and moderation, had consulted him as to a proposed union between the Lutherans and the church of Rome. In his answer, the archbishop gives the strongest cautions to the Polish Lutherans against entering into any treaty of union with the Roman catholics, except on a footing of perfect equality, and in consequence of a previous renunciation, on the part of the latter, of the tyranny, and even of the superiority and jurisdiction of the church of Rome and its pontiff; and as to what concerns points of doctrine, he exhorts them not to sacrifice truth to temporal advantages, or even to a desire of *peace*.

Of archbishop Wake's kindness to father Courayer we have taken some notice in our account of that divine. His grace towards the end of his life became so much disabled by age and infirmities, that some part of the care of the church was transferred to Dr. Gibson, bishop of London. The archbishop lingered on in a very enfeebled state for a considerable time, and at length expired at Lambeth

palace, Jan. 24, 1737, and was interred in a private manner at Croydon. He was in the seventy-ninth year of his age, but the inscription on his tomb erroneously fixes his death in 1733.

Archbishop Wake was a man of a pacific, gentle, and benevolent spirit, and an enemy to feuds, animosities, and party-prejudices, which divide the professors of religion, and by which Christianity is exposed to the assaults of its virulent enemies, and wounded in the house of its pretended friends. Dr. Richardson says justly of him, that his accurate and superior knowledge of the Romish hierarchy, and of the constitution of the church of England, furnished him with victorious arms, both for the subversion of error, and the defence of truth. He was a man of great liberality, and munificent in his charities and expences. Of the latter Exeter, Bugden, Lambeth, and Croydon can bear testimony. He is said to have expended about 11,000*l.* in the repairs of the two palaces of Lambeth and Croydon. He bequeathed his excellent and copious library of printed books and MSS. with his coins, the whole valued at 10,000*l.* to Christ Church, Oxford. His lady died in 1731; by her he had six daughters, who all survived him, and were married into families of note.

Besides the works already mentioned, Dr. Wake published "A preparation for death, being a letter to a young gentlewoman in France," the fourth edition of which was published in 1688; and three volumes of his "Sermons and Charges" have since appeared.[1]

WAKEFIELD (GILBERT), a distinguished classical scholar and critic, was born at Nottingham, Feb. 22, 1756, in the parsonage-house of St. Nicholas, of which church his father, the rev. George Wakefield, was then rector. An uncommon solidity and seriousness of disposition marked him from infancy, together with a power of application, and thirst after knowledge, which accelerated his progress in juvenile studies. At the age of seven he went to the free school in Nottingham, where the usher, Mr. Beardmore (afterwards master of the Charter-house), threatened upon one occasion to flog him, which Mr. Wakefield speaks of with great indignation. At the age of nine, he exchanged this school for that of Wilford near Nottingham,

[1] Biog. Brit.—Mosheim's Ch. Hist.—Atterbury's Correspondence. See Index.—Burnet's Own Times.—Whiston's Life.—Nichols's Bowyer.

then under the direction of the rev. Isaac Pickthall, and afterwards was placed under the tuition of his father's curate at Richmond, whom he characterises with great contempt. At the age of thirteen he was placed under the rev. Richard Woodeson, at Kingston-upon-Thames, to which parish his father was then removed; but we are told he was used to lament that he had not possessed the advantages of an uniform education at one of those public schools which lay a solid foundation for classical erudition in its most exact form. About the age of sixteen he was admitted of Jesus college, Cambridge. Here he resumed his classical studies, but the lectures on algebra and logic were, he tells us, "odious to him beyond conception;" and he is perhaps not far wrong in thinking that "logic and metaphysics are by no means calculated for early years." Few incidents occurred during the first two years of his residence at college. He pursued his mathematical and philosophical studies with a stated mixture of classical reading, through the whole of this interval, except when interrupted by fastidiousness, which he thus describes: "A strange fastidiousness, for which I could never account, and which has been a great hindrance to my improvement through my whole life, took a bewildering possession of my faculties. This impediment commonly recurred in the spring of the year, when I was so enamoured of rambling in the open air, through solitary fields, or by a river's side, of cricket and of fishing, that no self-expostulations, no prospect of future vexation, nor even emulation itself, could chain me to my books. Sometimes, for a month together, and even a longer period, have I been disabled from reading a single page, though tormented all the time with the reflection, without extreme restlessness and impatience."

In the third year of his residence at college he was a candidate for one, or all, of Dr. Browne's medals. His Latin ode was allowed to possess merit, but was unsuccessful, from partiality, as he insinuates; but he allowed that his Greek and his epigrams were deservedly rejected. In his life he introduces the Latin ode with "variations," which, although he calls them "trivial," give a suspicious alteration of character to the production. In 1776 he took his degree, and had the honour of nomination to the second post. About the same time he gained the second of the duke of Newcastle's classical medals. Dr. Forster gained

the first; Mr. Wakefield allows him superior merit, but still endeavours to insinuate partiality in the allotment of the prizes.

In 1776 he was elected fellow, and continued the prosecution of his classical and theological studies through that and the following year. The first of his publications appeared in 1776, a small collection of Latin poems, with a few notes on Horace. In 1777 he gained the second of the bachelor's prizes, a gold medal given by the chancellor. On the 22d of March, 1778, he was ordained a deacon by the bishop of Peterborough, and takes occasion from this event to declare that "he was so little satisfied with the requisition of subscription, and the subjects of that subscription themselves, that he afterwards regarded this acquiescence as the most disingenuous action of his whole life." He then accepted a curacy at Stockport in Cheshire, whence he afterwards removed to a similar situation at Liverpool. Here he complains that the clergy, both conformist and nonconformist, paid little attention to him, and at the same time his dissatisfaction with the doctrine and worship of the church continued to increase. His dislike of the church was indeed now becoming inveterate, and devoid of all candour. Among his anecdotes when at Liverpool, he gives one of a church clergyman, who purloined the sacrament money; this clergyman had once been a dissenter, and Mr. Wakefield imputes his committing this crime to his having left the dissenters and conformed to the church.

In 1779 he vacated his fellowship by marrying Miss Watson, niece of the rector of Stockport. This was soon followed by an invitation to undertake the post of classical tutor at the dissenting academy at Warrington, with which he complied; and he was regarded as a very valuable acquisition to this institution. He was exemplary in the discharge of his duty, and equally gained the attachment of his pupils, and the friendship and esteem of his colleagues; but the academy was at this time on the decline, and Mr. Wakefield, though accused of precipitating its downfall, has assigned sufficient reasons for that event without his agency. While here, he began his career as a theological controversialist, with an acrimony of style which was lamented by his friends, and which laid him open to the reproach of his enemies, or it would be more proper to say, created those enemies. Among his tracts now published

were, "A plain and short account of the nature of Baptism according to the New Testament, with a cursory remark on Confirmation and the Lord's Supper;" "An Essay on Inspiration;" and "A new translation of the first epistle of Paul the apostle to the Thessalonians." This was followed in the next year by "A new translation of St. Matthew, with notes, critical, philological, and explanatory," 4to; a work which displayed the extent of his reading, and the facility with which his memory called up its reposited stores for the purpose of illustration or parallelism. At this time he likewise augmented his fund for Scripture interpretation by the acquisition of various oriental dialects. After quitting Warrington, at the dissolution of the academy, he took up his residence successively at Bramcote in Nottinghamshire, at Richmond in Surrey, and at Nottingham, upon the plan of taking a few pupils, and pursuing at his leisure those studies to which he became continually more attached. While in the first of these situations, he published the first volume of "An enquiry into the opinions of the Christian writers of the three first centuries concerning the person of Jesus Christ," which did not meet with encouragement sufficient to induce him to proceed in the design. A painful disorder in his left shoulder, with which he was attacked in 1786, and which harassed him for two years, interrupted the course of his employments; and he did no more during that period, than to draw up some remarks upon the Georgics of Virgil and the poems of Gray, which he published with editions of those respective works. As his health returned, his theological pursuits were resumed, and he again engaged in the field of controversy. He also, in 1789, made a commencement of a work, which was to exhibit "An union of theological and classical learning, illustrating the Scriptures by light borrowed from the philology of Greece and Rome." Under the title of "Silva Critica," three parts of this performance issued from the university press of Cambridge.

The formation of a dissenting college at Hackney, which, it was hoped, by the powerful aid of the metropolis, would become both more considerable and more permanent than former institutions of a like kind, produced an invitation to Mr. Wakefield to undertake the classical professorship. With this he thought proper to comply; and accordingly, in 1790, he quitted his abode at Nottingham, and removed

to Hackney, upon the plan of joining with public tuition the instruction of private pupils; but, as he says, "both of these anchors failed him, and left his little bark again afloat on the ocean of life." The share which he had in the disunion that finally proved fatal to the academy at Hackney, is thus candidly related by one of his biographers:

"Although Mr. Wakefield's principles had induced him to renounce his clerical office in the church of England, and he had become a dissenter from her doctrine and worship, yet he was far from uniting with any particular class of those who are usually denominated dissenters. He had an insuperable repugnance to their mode of performing divine service; and he held in no high estimation the theological and philosophical knowledge which it has been the principal object of their seminaries of education to communicate. It has already been observed, that the basis of his own divinity was philology. Classical literature, therefore, as containing the true rudiments of all other science, was that on which he thought the greatest stress should be laid, in a system of liberal education. This point he inculcated with an earnestness which probably appeared somewhat dictatorial to the conductors of the institution.

"Further, in the progress of his speculations, he had been led to form notions concerning the expediency and propriety of public worship, extremely different from those of every body of Christians, whether in sects or establishments; and as he was incapable of thinking one thing and practising another, he had sufficiently made known his sentiments on this subject, as well in conversation, as by abstaining from attendance upon every place of religious assembly. They who were well acquainted with him, knew that in his own breast piety was one of the most predominant affections; but the assembling for social worship had for so many ages been regarded as the most powerful instrument for the support of general religion, that to discourage it was considered as of dangerous example, especially in a person engaged in the education of youth. Notwithstanding, therefore, his classical instructions in the college were received by the students almost with enthusiastical admiration, and conferred high credit on the institution, a dissolution of his connection with it took place in the summer of 1791."

The subsequent publication of his pamphlet on public worship deprived him (as he says) of the only two private

pupils he expected. From that period he continued to reside at Hackney, employing his time partly in the education of his own children, partly in the composition of his works. His "Translation of the New Testament, with notes," 3 vols. 8vo, appeared towards the close of 1791, and was very respectably patronized. In language it preserves as much as possible of the old version, but along with many bold innovations. He printed also two more parts of his "Silva Critica." He gave a new edition, much corrected, of his "Translation of the New Testament;" and besides, enlarged a former work "On the Evidences of the Christian Religion," and published a reply to Paine's attack upon it in his "Age of Reason." *

To the works of Pope, our English poet, Mr. Wakefield paid particular attention, and designed to have given an edition of his works; but after he had published the first volume, the scheme was rendered abortive by Dr. Warton's edition. He printed, however, a second volume, entitled "Notes on Pope," and also gave a new edition of Pope's Iliad and Odyssey. As a classical editor he appeared in a selection from the Greek tragedians, in editions of Horace, Virgil, Bion and Moschus, and finally his superb edition of Lucretius, which, after all, must decide his character as a critic. Many eminent scholars, both at home and abroad, have given their opinion of this edition, but their decision is not uniform. We would refer the reader to a very learned and impartial view of Mr. Wakefield's critical character by Mr. Elmsley, in one of the numbers of the "Classical Journal." Among Mr. Wakefield's publications, prior to this, we omitted to mention the "Memoirs" of his own life, in one volume 8vo, which appeared in 1792, and contained an account of his life nearly to that period. We have followed it partly in the preceding account, as to facts, but upon the whole are inclined to apply to him what he has advanced of a Mr. Mounsey. He is one "on whose *abilities* his numerous acquaintance will reflect with more pleasure than on his *life*."

Entering at length into the dangerous path of politics, he published "Remarks on the General Orders of the Duke of York," in which he arraigned the justice of the war with France in terms which are supposed to have ex-

* In this, as in some of his other works, Mr. Wakefield pleased no party; and some of his friends, being the friends also of Paine, regretted that he should have treated that blasphemer with illiberal language.

ercised the utmost forbearance of the ministry. But in his "Reply to some parts of the bishop of Landaff's Address," he passed those limits, and a prosecution being commenced, he was sentenced, upon conviction, to a two years imprisonment in Dorchester gaol. While here, his sufferings were as much as possible alleviated by the zeal of his friends, who raised a subscription of 5000*l.*, which eased his mind as to a future provision for his family, and probably far exceeded what he could ever have been able to leave them, under any probable circumstances.

During his confinement, he composed several pamphlets, and planned some works of greater magnitude; among the former were a series of "Essays from Dio Chrysostom;" an imitation in English iambic rhyme, of Juvenal's first satire; and a small volume entitled "Noctes carcerariæ;" among the latter were an edition of an English and Greek Lexicon, which failed for want of sufficient encouragement; and a series of classical lectures, to be given in London after his liberation, and the first course of which, consisting of observations on the second book of Virgil's Æneid, he lived to complete. These lectures occupied him almost immediately on his release; but towards the end of August, 1801, he was attacked by a typhus fever, and died Sept. 9, in the forty-sixth year of his age.

Mr. Wakefield's character has been drawn by various pens; some of these portraits which make directly for him may be found in his Life lately published; and many just, although sometimes discordant, remarks are interspersed in the literary journals of his time. The following we have selected, as according best with the opinion we have been enabled to form from an attentive perusal of his Life and Letters, but principally because written by a man of learning and candour, on whom we could have relied without previous examination.

"Gilbert Wakefield was a diligent, and, we believe, a sincere inquirer after truth; but he was unhappily so framed in temper and habits of mind, as to be nearly certain of missing it, in almost every topic of inquiry. Knowing his own assiduity, and giving himself ample credit for sagacity, he thought that he was equal to the decision of every possible question. Conscious also of integrity, he never suspected that he could be biassed by any prejudices, and, therefore, had no doubt that his conclusions were always right. But unfortunately he had prejudices of the most

seductive kinds. He was prejudiced, in the first instance, against every established opinion, merely because it was established; and, very sparingly allowing to others the qualities for which he thought himself distinguished, he was always perfectly ready to believe, that all inquirers, who formed different conclusions, were either weak or dishonest. In this strange error he was invincibly confirmed by the very sacrifices he had made, early in life, to his own opinions. He must be honest, he thought, because he had sacrificed his interest to his judgment: others must be dishonest because their interest happened to coincide with their opinions. He loved a notion the more, for having made himself a martyr to it; and would probably have given it up, if ever it had become the opinion of the majority. He never seems to have suspected that his mind might be biassed to maintain these notions, for which he had once solemnly pledged his sagacity, or sacrificed his advantages; and thus he became bigotted to almost every paradox which had once possessed his very eccentric understanding. This was not only the case in religious questions, but equally so in critical doctrines. He was as violent against Greek accents, as he was against the Trinity; and anathematized the final ν, as strongly as Episcopacy; though in these questions he stood in opposition to professor Porson, and all the best Greek scholars of modern as well as ancient times; no less than in his faith, or rather lack of faith, he contradicted the majority of the profoundest theologians and wisest men.

"That he was strictly and enthusiastically honest, ought, we think, to be allowed, in the fullest sense of the terms; and his mind, naturally ardent, soon became so enamoured with this consciousness (which is undoubtedly, to a mind capable of relishing it, abundantly delightful) that he seems to have acquired even a passion for privations; as witnessing to himself an integrity which could cheerfully sacrifice inclination to conviction. These feelings, added to his pride of independent thinking, led him, we doubt not, to abstain from wine; to have relinquished in part, and to be tending entirely to give up, the use of animal food; with various other instances of peculiarity. Not even the Creator*, who ordained that animals should afford sustenance to each other, could obtain credit with him, against

* Not to mention the words of Revelation.

his private opinions: nor would he see even the obvious truth, that if the use of animal food were abandoned, a small number would be produced, to die by miserable decay, while whole classes and genera would gradually become extinct. In all things it was the same with G. W. Whatever coincided not with his ideas of rectitude, justice, elegance, or whatever else it might be, was to give way at once, and be rescinded at his pleasure, on pain of the most violent reprehension to all opponents: whether it were an article of faith, a principle of policy, a doctrine of morality, or a reading in an ancient author, still it was equally cut and slash, away it must go, to the dogs and vultures. These exterminating sentences were also given with such precipitancy, as not to allow even a minute for consideration. To the paper, to the press, to the world, all was given at once, frequently to the incurring of most palpable absurdity. Thus the simple elegance of "O beate Sexti" in Horace, was proposed, in an edition of that author, to be changed to "O bea Te, Sexti," though the alteration, besides being most bald and tasteless, produced a blunder in quantity so gross, that no boy even in the middle part of a public school could have been thought pardonable in committing it. It may easily be judged, whether a man of such precipitance, and so blind a self-confidence, was likely to be successful as an investigator of truth. So very far was he from it, that though no man of common sense perhaps ever literally exemplified the latter part of Dryden's famous line on Zimri—

'Stiff in opinion, always in the wrong;'

yet few, we conceive, have ever approached more completely to both parts, than the subject of these memoirs.

"But why, it may be asked, should we thus mark the character of a man, who can no longer offend, and of whom therefore, as a trite maxim of candour pretends, nothing but good should be said. The folly of the maxim has been recognized by many men of sense; because if ever a man's character can with propriety be scrutinized, it is when any exposure of his faults can no longer injure his interests, or wound his feelings. In the present instance, it becomes necessary, because, in the volumes now before us, (his Life in 2 vols. 8vo), an attempt is made to hold him up to an admiration, which might be hoped to give currency to some of his most pernicious opinions. The admirers of him and

of his notions are complimented as the only lovers of truth and freedom; and he is endeavoured to be represented as a martyr, of which character, if he had much of the constancy, he had proportionably little of the other estimable qualities. Instead of exhibiting him as a model, we should rather lament him as a strong example of human imperfection; in which some great qualities of soul and understanding were rendered pernicious to himself and others, by faults original or habitual, which perverted them in almost every exertion. Thus his sincerity became offensive, his honesty haughty and uncharitable, his intrepidity factious, his acuteness delusive, and his memory, assisted by much diligence, a vast weapon which his judgment was totally unable to wield. In such a picture, notwithstanding some fine features, there is more to humble than to flatter the pride of man; and to hold it up to almost indiscriminate admiration is neither prudent nor useful."

Since Mr. Wakefield's death a "Collection of Letters" has been published between him and the celebrated statesman, the hon. Charles Fox, relating chiefly to subjects of Greek literature.

Mr. Wakefield's brother, the Rev. THOMAS Wakefield, appointed minister of Richmond, by his father in 1776, and who died Nov. 26, 1806, was a man peculiarly distinguished by benevolence of disposition, benignity of manners, and liberality of sentiment. A memoir of him, in which his virtues and his benevolent disposition are described much at large by the Rev. Dr. Charles Symmons, was printed and circulated soon after his death. The poignant regret occasioned by his loss caused others of his friends to employ their pens in the delineation of his amiable character, particularly the Rev. Edward Patteson, of Richmond, who preached his funeral sermon, and John May, esq. who inserted a character of him at considerable length in the parish register.[1]

WAKEFIELD (ROBERT), a learned divine in the reign of Henry VIII. was born in the north of England, and educated at the university of Cambridge, whence, after taking his degrees in arts, he went abroad to study the Oriental languages. In a few years he made a considerable progress in the Greek, Hebrew, Chaldaic, and Syriac; and

[1] Memoirs of Mr. Wakefield, 1804. 2 vols. 8vo.—Sketch by Dr. Aikin drawn up in 1801.—British Critic, vol. XXVI.

taught those languages both in Paris and in Germany. In 1519 he was Hebrew professor at Louvain, but after holding that office only a few months, he returned home, and became chaplain to Dr. Pace, then dean of St. Paul's, who recommending him to the king as an able linguist, he was sent to Cambridge and there honoured with the degree of B. D. which qualified him for ecclesiastical preferments. When the controversy relating to king Henry VIII.'s divorce commenced, Wakefield is said to have been of the queen's party, and thought the divorce unjustifiable, but was afterwards induced to be of the king's opinion. Dodd says that the reason he gave for changing sides was the circumstance of prince Arthur's having consummated the marriage, of which he was not before aware; and Dodd adds, that "as the world is apt to judge the worst of things of this nature, Mr. Wakefield was represented as a mercenary writer, especially by those that maintained the queen's cause." We have, however, the evidence of another Roman catholic biographer that the world was not much to blame for its unfavourable opinion. Phillips, in his Life of cardinal Pole, assures us, that a letter is extant, "to Wakefield's eternal infamy," addressed by secretary Pace to the king, in which he informs him, that "he had treated with Dr. Wakefield of the divorce, and that the doctor was ready to solve the question, either in the negative or affirmative, just as the king thought proper, and in such a manner as all the divines in England should not be able to make any reply." This letter is dated 1526. Accordingly he soon after wrote a work in favour of the divorce; and in 1530, the king sent him to Oxford, and made him public professor of Hebrew; by which means he had an opportunity of being more serviceable to his majesty. In 1532, he was made a canon of Wolsey's-college, and incorporated bachelor of divinity. He appears to have been a lover of learning, and when, in 1536, the lesser monasteries were dissolved, he took care to save from destruction several valuable books and MSS. especially such as were in Greek and Hebrew; and, among others, several curious MSS. in Ramsay-abbey, particularly a Hebrew dictionary, which had been lodged there by Robert Holbeach, a monk of that monastery in the reign of Henry IV. Wakefield died at London, Oct. 8, 1537. He left some learned works, as, 1, "Oratio de laudibus et utilitate trium linguarum, Arabicæ, Chaldaicæ, et He-

braicæ, atque idiomatibus Hebraicis quæ in utroque Testamento inveniuntur," 1524, 4to. The printer was Wynken de Worde; and the author complains, that he was obliged to omit his whole third part, because the printer had no Hebrew types. Some few Hebrew and Arabic characters, however, are introduced, but extremely rude, and evidently cut in wood. They are the first of the sort used in England. 2. "Koster Codicis," &c. the same mentioned by Bale and Pits, with the title "De non ducenda fratria," and is the book he wrote in favour of king Henry's divorce, Lond. 1628, 4to. Tanner and Wood attribute other pieces to him, but they are probably in MS. except "Syntagma de Hebræorum codicum incorruptione," 4to, without date; and "Paraphrasis in librum Koheleth (Ecclesiasticen) succincta, clara, et fidelis, 4to.[1]

WALÆUS (ANTHONY), a very eminent Protestant divine, was born October 3, 1573, at Ghent, of an ancient family, which has produced many distinguished magistrates. He officiated as pastor at several different places; declared in favour of the Counter-remonstrants, enjoyed the friendship and confidence of prince Maurice, and was one of those who drew up the canons of the famous synod of Dort. Walæus became afterwards professor of divinity at Leyden, and died July 9, 1639, leaving "Compendium Ethicæ Aristotelicæ," Leyden, 1636, 12mo. The greatest part of the Flemish translation of the Bible, made by order of the States, and which first appeared in 1637, was executed by him, and almost the whole of the New Testament. John Walæus his son, was professor of medicine at Leyden, where he died in 1649. He made some discoveries on the circulation of the blood, and taught Harvey's system, although not without some attempt to deprive him of the honour of being the original inventor. His principal publication was "Epistolæ de motu chyli et sanguinis," Leyd. 1641.[2]

WALDENSIS (THOMAS), a Carmelite monk of great learning in the fourteenth century, was born at Walden in Essex, about 1367. His father's name was John NETTER, but he chose to be denominated, as indeed was very com-

1 Tanner.—Bale—and Pits.—Ath. Ox. vol. I. new edit.—Cole's MS Athenæ in Brit. Mus.—Dodd's Ch. Hist.—Phillips's Life of Cardinal Pole, p. 38, 4to edit.—Warton's Hist. of Poetry.—Dibdin's Ames, vol. II.

2 Life in Bates's Vitæ Select. Viror.—Dict. Hist.

mon then, from the place of his nativity. He was educated among the Carmelites in London, whence he removed for the farther prosecution of his studies to Oxford. Here he continued some years, and received the degree of doctor in divinity, after which he returned to London, and took the habit of the Carmelites. Being introduced at the court of Henry IV. he became a favourite with the king, and was appointed the principal champion of the church against heretics, and especially those who had adopted the tenets of Wickliff, Huss, or Jerome of Prague. In 1409 he was sent by the king to the grand council at Pisa, where he is said to have been much admired for his eloquence and learning. After his return to England, he was made provincial of his order; and Henry V. admitted him of his privy-council, and appointed him his confessor. In 1415 he was sent to the council of Constance, and about 1419, was employed to negociate peace between Uladislaus, king of Poland, and Michael, general of the Teutonic order. In 1422 the king died in the arms of Waldensis, at Vincennes in France. He became afterwards a favourite with the young king Henry VI. and was appointed his confessor. In 1430 he attended the king to France, and at Roan was seized with an acute disease, of which he died Nov. 2, and was buried in the convent of Carmelites in that city. He appears to have been a man of abilities; Pits says that he was master of the Greek and Hebrew languages, and in general a polite scholar. His principal work, the only one printed, is his "Doctrinale antiquum fidei ecclesiæ catholicæ," Paris, 1521—1523, 3 vols, folio, and reprinted at Saumur, Venice, and Paris. Mr. archdeacon Churton, in his valuable Lives of the founders of Brasenose-college, informs us, that the bishop of Lincoln, Russel, being harassed and fatigued, as he feelingly complains, with the multitude of heretics at Oxford in 1491, met with this book of Waldensis, and resolved to make extracts from it (vol. III. "de sacramentalibus"), for the more speedy and effectual refutation of the "insane dogmas, with which, he says, so many of his countrymen were infected." Having framed his compendium with great care, by a written injunction under his own hand he ordered it to be preserved in the registry of the see, for the benefit of his successors in their examinations of "heretical depravity;" pronouncing an anathema at the same time against any one who should obliterate the title, expressive of the design of the per-

formance and the name of the compiler. The original copy of this "touchstone of error," which was completed at Woburn on the feast of the Epiphany 1491-2, is still extant in the library of University-college, Oxford.[1]

WALDO (PETER), one of the earliest reformers of the church from Popery, but erroneously said to be the founder of that body of reformed Christians called the Waldenses, was an opulent merchant of Lyons in the twelfth century. The first time when he appears to have opposed the errors of the religion in which he was educated, was about 1160, when the doctrine of transubstantiation was confirmed by pope Innocent III. with the addition that men should fall down before the consecrated wafer and worship it as God. The absurdity of this forcibly struck the mind of Waldo, who opposed it in a very courageous manner. It does not appear, however, that he had any intention of withdrawing himself from the communion of the Romish church, or that in other respects he had any very serious notions of religion. The latter appears to have been produced first by the sudden death of a person with whom he was in company. This left very serious impressions on his mind, and he betook himself to reading the scriptures. At that time the Latin vulgate Bible was the only edition of the Scriptures in Europe; but that language was accessible to few. Waldo, however, from his situation in life, had had a good education, and could read this volume. "Being somewhat learned," says Reinerius, "he taught the people the text of the New Testament." He was also now disposed to abandon his mercantile pursuits, and distributed his wealth to the poor as occasion required, and while the latter flocked to him to partake of his alms, he also attended to their spiritual instruction, and either translated, or procured to be translated the four gospels into French; and thus the inhabitants of Europe were indebted to him for the first translation of the Bible into a modern tongue, since the time that the Latin had ceased to be a living language.

As Waldo became more acquainted with the scriptures, he discovered that a multiplicity of doctrines, rites, and ceremonies, which had been introduced into the national religion, had not only no foundation, but were most pointedly condemned, in the Bible. On this ground he had no scruple to expose such errors, and to condemn the arro-

[1] Tanner.—Bale.—Pits.—Fuller's Worthies.—Churton's Life of Smyth, p. 134.

gance of the pope, and the reigning vices of the clergy, while at the same time he endeavoured to demonstrate the great difference there was between the Christianity of the Bible and that of the Church of Rome. Such bold opposition could not long be tolerated. The archbishop of Lyons accordingly prohibited the new reformer from teaching any more on pain of excommunication, and of being proceeded against as a heretic. Waldo replied, that though a layman, he could not be silent in a matter which concerned the salvation of his fellow-creatures. Attempts were next made to apprehend him; but the number and affection of his friends, the respectability and influence of his connections, many of whom were men of rank, the universal regard that was paid to his character for probity and religion, and the conviction that his presence was highly necessary among the people whom he had by this time gathered into a church, and of which he became the head, all operated so strongly in his favour, that he lived concealed at Lyons during the space of three whole years.

But pope Alexander III. had no sooner heard of these proceedings than he anathematized the reformer and his adherents, commanding the archbishop to proceed against them with the utmost rigour. Waldo was now compelled to quit Lyons; his flock, in a great measure, followed their pastor, and hence, say the ecclesiastical historians, a dispersion took place not unlike that which arose in the church of Jerusalem on the occasion of the death of Stephen. The effects were also similar. Waldo himself retired into Dauphiny, where he preached with abundant success; his principles took deep and lasting root, and produced a numerous body of disciples, who were denominated Leonists, Vaudois, Albigenses, or Waldenses; for the very same class of Christians is designated by these various appellations at different times, and according to the different countries, or quarters of the same country in which they appeared. From the name Waldenses, a corruption of Vallenses, or Vaudois, i. e. those who inhabited the valleys of Piedmont, occasion was taken to prove that these ancient churches had no existence till the time of Waldo. Waldo appears to have visited Picardy, propagating his doctrines, and finally, according to Thuanus, settled in Bohemia, where de died in 1179.[1]

[1] Perrin Hist. des Vaudois.—Milner's Church Hist.—Jones's Hist. of Waldenses.

WALES (WILLIAM), a mathematician and astronomer of great talents, was born about 1734, and rose from a low situation, little connected with learning, to some of the first ranks in literary pursuits. His early labours contributed to the "Ladies Diary," a useful little work which has formed many eminent mathematicians. In 1769 he was deemed a fit person to be sent to Hudson's Bay to observe the transit of Venus over the sun; and the manner in which he discharged that trust did honour to his talents. On his return he communicated to the royal society an excellent paper of observations made at that station, which was inserted in their Transactions; and the year following, his general observations made at Hudson's Bay were published in a large quarto volume. He next, in the character of astronomer, accompanied capt. Cook in his first voyage, 1772—1774, and again in his other voyage of 1776—1779. In 1777 appeared his "Observations on a Voyage with captain Cook;" and in 1778, "Remarks on Dr. Forster's Account of the Voyage," in which he showed considerable talents as a controversial writer. Soon after his return from his last voyage he was elected a fellow of the royal society, and proved a very useful member; and on the death of Mr. Daniel Harris he was appointed mathematical master to Christ's Hospital, London, and some years after, secretary to the board of longitude, both which offices he held till the time of his death, which happened in 1798, in the sixty-fourth year of his age. In 1781 he published an "Enquiry into the state of the Population in England and Wales," and in 1794 his treatise on the longitude by time-keepers. He published also an ingenious restoration of one of the lost pieces of Apollonius; and it has been said, was author of one of the dissertations on the achronical rising of the Pleiades, annexed to Dr. Vincent's Voyage of Nearchus. Besides these he wrote some ingenious papers in the Philosophical Transactions, and in various periodical publications, particularly the "Ladies Diary," sometimes signed with his own name, and sometimes under certain fictitious signatures.[1]

ALKER (CLEMENT), author of the "History of Independency," was born at Cliffe in Dorsetshire, and is said to have been educated at Christ's church, Oxford, in which however, Wood could find no memorial of him. Afterwards

[1] Hutton's Dict. new edit.—Gent. Mag. vol. LXVIII.

leaving the university without a degree, he retired to an estate he had at Charterhouse near Wells in Somersetshire, where he lived in good repute especially for his loyalty and hatred of the puritans, in both which respects he appears soon after to have changed his mind. Before the civil wars, he had been made usher of the exchequer, but, says Wood, when "the puritans or presbyterians were like to carry all before them, he closed with them," and was elected member of parliament for the city of Wells in 1640. Afterwards he became a zealous covenanter, and had a considerable share in the violent measures of the times, until the independents began to acquire the superiority, whom he resisted as much as lay in his power, especially in his "History" of that sect, which had a very considerable influence, as he was not only a man of abilities, but had acquired a character for disinterestedness. When the second part of this work was published in 1649, he was discovered to be the author, and imprisoned by Cromwell in the Tower. There having allowance of pen, ink, and paper, he wrote the third part of his history, but was never released. He died in the Tower in Oct. 1651, to the great grief, Wood says, of the presbyterian party. He was interred in Allhallows Barking, near the Tower. Walker wrote several temporary pamphlets, enumerated by Wood, arising out of the circumstances of the times, but none of any consequence, unless what he has incorporated in his "History of Independency," published in three parts, 1648—1651, 4to, to which a fourth part by T. M. was added in 1660. "It is written," says Warburton, "in a rambling way, and with a vindictive presbyterian spirit, full of bitterness; but it gives an admirable idea of the character of the times, parties, and persons." Within the last twenty years, the price of this work, when complete, has risen from shillings to guineas.[1]

WALKER (Sir Edward), an useful historical writer and herald, was son of Edward Walker, of Roobers, in Netherstowey in Somersetshire, gent by Barbara, daughter of Edward Salkerid, of Corby-Castle in Cumberland, esq.; and his grandfather, John Walker, was son of Edward, second son of Humphrey Walker, of Staffordshire, esq. He was originally a domestic servant to the earl of Arundel, and was appointed by him secretary at war, in the expedition

[1] Ath. Ox. vol. II.—Warburton's Letters.

into Scotland in 1639. There is little doubt but that his father's being a Roman catholic recommended him to that nobleman's notice. From this peer's service it is easy to suppose he went into that of the sovereign, because he had shewn himself equally faithful and dexterous. Charles I. gave him the same post, to which, in June 1644, he added that of clerk extraordinary of the privy council. He steadily adhered to the king in all his misfortunes. After the battle of Cropredy Bridge, in 1644, being desired to wait upon sir William Waller, one of the parliament generals, with a message of grace, he requested that a trumpet might first be sent for a pass, because "the barbarity of that people was notorious, so that they regarded not the law of arms or of nations." His precaution was not unnecessary, the trumpeter being sent back with the most marked contempt.

Whilst he remained at Oxford with his majesty, the university conferred upon him the degree of master of arts, November 1, 1644. He received the honour of knighthood, February 2, 1644-5, in that city. In 1648, he sent a letter to the parliament, during the conference for peace, requesting more persons might be permitted to attend upon the king; but the House declined doing any thing in it, unless his majesty, or their commissioners, wrote for that purpose. As he had been true to the father, so he was equally faithful to the son, whose court he joined at Brussels. He attended his royal master into Scotland, in 1651: but the covenanters refused their permission for him to come near the person of his sovereign. After the unfortunate event of that expedition, and Charles's subsequent escape to the continent, he again joined the exiled monarch, serving him in the same capacities he had the late king. He was so odious to the commonwealth and the protectors, that he was accounted, on this side the channel, "a pernicious man." His abilities, and the office he filled, made him so great an object of jealousy, that he had spies placed over his conduct. From these wretches we learn, that June 26, 1654, he was at Amsterdam, probably upon some public service: in 1656, he was at Bergen, within six leagues of Calais, mustering the king's little army, which did not amount to 700 men. These, however, were with difficulty kept together, mutinies happening every day; nor can it be wondered at, the privates having only four, the gentlemen no more than six stivers a day.

As garter king at arms, in which he succeeded sir William Dugdale, after holding other offices in the heralds' college, we must suppose he had not much employment during the usurpation; but as the only herald in Charles's little court, he was sometimes applied to as such. In 1658, he granted an honourable augmentation to the arms of Stephen Fox, esq. afterwards knighted. Sir Stephen is well known for his distinguished abilities as a statesman, for his longevity, and as progenitor of the Foxes earls of Ilchester and barons Holland. At the restoration he received the reward of his distinguished loyalty, and was, among other promotions, made one of the clerks of the privy council. He died suddenly, at Whitehall, February 19, 1676-7, deservedly lamented as a man of tried integrity and very considerable abilities. He published "Iter Carolinum, being a succinct account of the necessitated marches, retreats, and sufferings of his majesty, king Charles I. from January 10, 1641, to the time of his death in 1648, collected by a daily attendant upon his sacred majesty during all that time." Much of this work may be made more useful by comparing it with Oudart's diary in Peck's "Desiderata," which supplies sir Edward's omissions. His "Military Discoveries" were printed in 1705, in folio. He assisted lord Clarendon in that part of his History of the Rebellion which relates to military transactions. He was buried in the chapel of the blessed Virgin, in Stratford upon Avon church, where is an inscription to his memory.[1]

WALKER (George), an eminent Puritan divine, was born at Hawkshead in Lancashire, in 1581, and was educated at St. John's-college, Cambridge. After completing his studies there he went to London, and in 1614 became rector of St. John's the Evangelist in Watling-street, where he continued nearly forty years, refusing every other offer of preferment. About the same time he became chaplain to Dr. Felton, bishop of Ely, who made choice of him the very morning of his consecration. He distinguished himself in the popish controversy; and, in 1623, held a public disputation with a priest of the name of Smith, before a very large assembly, and by consent of both parties, an account of it was afterwards published. He had likewise some encounters with Fisher, the celebrated Jesuit,

[1] Noble's College of Arms.—Ath. Ox. vol. II.

and [illegible] who were deemed the most able disputants on the side of the church of Rome. In 1635 he was brought into trouble, for having preached a sermon in favour of the sacred observance of the Sabbath; archbishop Laud was so unwise as to admonish him for this, and afterwards had him prosecuted in the Star-chamber, fined and imprisoned. The parliament reversed this sentence, and condemned the whole proceedings against Mr. Walker, and he was restored to his living of St. John's. In 1643, he was chosen one of the assembly of divines, and was also one of the witnesses against archbishop Laud, and one of those who took upon them to swear that the unfortunate prelate had endeavoured to introduce popery. In his sermons, too, before the parliament, he made use of those expressions, which tended to lessen the king in the eyes of the people; and although he was one of those who afterwards petitioned against his majesty's death, he was also one of those who did not reflect how much their violent harangues and sermons had contributed to that event. He died in 1651, aged seventy years, and was interred in his own church in Watling-street. Fuller gives him a high character, as a man "well skilled in the Oriental languages, and an excellent logician and divine. He was a man of a holy life, an humble spirit, and a liberal hand, who well deserved of Zion-college library: and who, by his example and persuasion, advanced a thousand pounds for the maintenance of preaching ministers in his native country." He published, 1. "The sum of a Disputation between Mr. Walker, pastor of St. John the Evangelist, and a Popish priest, calling himself Mr. Smith, but indeed Norris," 1623. 2. "Fisher's folly unfolded, or the vaunting Jesuit's challenge answered," 1624. 3. "Socinianism in the fundamental point of Justification discovered and confuted." 4. "The doctrine of the Holy Weekly Sabbath," 1641. 5. "God made visible in all his Works," 1644; besides several sermons preached before the parliament. We shall have occasion to mention another publication of Mr. Walker's, when we come to speak of Anthony Wotton.[1]

WALKER (George), an Irish divine, celebrated for his military courage, was born of English parents in the county of Tyrone in Ireland, and educated in the university of Glasgow in Scotland. He became afterwards rector

[1] Ath. Ox. vol. I.—Brook's Puritans.—Fuller's Worthies.

of Donoghmore, not many miles from the city of Londonderry. When king James II. after the revolution, landed in Ireland, Mr. Walker, alarmed at the danger of the protestant religion, raised a regiment at his own expence to defend the cause he was bound to espouse. Apprehensive that James would visit Londonderry (for he had taken Coleraine and Kilmore), he rode full speed to Lundee, the governor, to apprize him of the danger. That officer at first slighted the information, but was soon convinced how much he was indebted to him. Walker, returning to Lifford, joined colonel Crafton, and by Lundee's direction, took post at the Long Causeway, which he defended a whole night; but at length, obliged to give way to a superior force, he retreated to Londonderry, where he endeavoured to inspire the panic-struck governor with courage to brave the storm, but in vain; he left the place either through fear or treachery. Walker, however, bravely united with major Baker to defend the place, which would have appeared bordering upon rashness, if they had been able generals. James commanded a numerous army in person, which was well supplied with every requisite for a siege. The besieged had no means for a long defence; they were men who, flying from their houses, had taken shelter in this place; they had not more than twenty cannon, nor more than ten days' provision, and had no engineers, nor horses for foraging parties or sallies. Still resolved to suffer the greatest extremities rather than yield, they did all that desperate men could effect. They sent to king William to inform him of their determination, imploring speedy relief. Major Baker dying, the command devolved chiefly on Walker, who exercised it with a stoic philosophy that has few parallels. Horses, dogs, cats, rats, and mice, were devoured by the garrison, and even salted hides were used as food. Mr. Walker suffered in common with his men, and even prompted them to make several sallies; and as the Irish constantly fled, the officers suffered dreadfully. Londonderry having a good harbour, he hoped that the king might be enabled to raise the siege that way, for by land there were no hopes of succour. But the fatality which frustrated every attempt of James, prevented him from storming the place, which might at any time have been done; on the contrary he determined on a blockade, and to starve the garrison into a surrender. With this view he had a bar made across the arm of the sea, which,

as he supposed, would prevent vessels from entering the town. This succeeded, and all hope to the besieged seemed to be destroyed. Walker, perceiving the danger of a general defection, assembled his wretched garrison in the cathedral, and endeavoured to inspire them with a reliance on Providence. In this he was so successful, that they returned to their labours invigorated, and immediately had the happiness to discover three ships, under the command of major-general Kirk, who had sent a message to Walker before, intimating that when he could hold out no longer, he would raise the siege at the hazard of himself, his men, and his vessels. Whilst both parties were preparing for the dreadful trial, Kirk sailed round the bar, under a heavy discharge from the enemy, and succeeded in crossing it, by which the siege was raised in the night of July 21, 1689.

Resigning now the command of the regiment, he came to England, where he was most graciously received by their majesties, and in Nov. 1689, received the thanks of the House of Commons, having just before published an account of the siege. He was also created D. D. by the university of Oxford, and was nominated to the bishopric of Derry. But he was induced to return to Ireland with king William, and was killed July 1, 1690, at the battle of the Boyne, having resolved to serve that campaign before he took possession of his bishopric. "The king," says Tillotson, in a letter dated April 1689, "besides his first bounty to Mr. Walker, whose modesty is equal to his merit, hath made him bishop of Londonderry, one of the best bishoprics in Ireland; that so he may receive the reward of that great service in the place where he did it. It is incredible how much every body is pleased with what the king hath done in this matter; and it is no small joy to me to see, that God directs him to do wisely."

Mr. Walker published "A true Account of the Siege of Londonderry," London, 1689, 4to; and some attacks being made on it, he published the same year, "A Vindication," while an anonymous writer produced "An Apology for the failures charged on the rev. G. Walker's printed account of the late siege of Derry, &c." same year, 4to. One John Mackenzie, chaplain to a regiment at Derry during the siege, wrote "A Narrative of the siege, &c. or, the late memorable transactions of that city faithfully represented, to rectify the mistakes, and supply the omissions of Mr. Walker's account," Lond. 1690, 4to, which was answered

by a friend of Mr. Walker's, in a pamphlet entitled "Mr. John Mackenzie's narrative a false libel," ibid. same year.[1]

WALKER (George), an able mathematician, was born about 1735 at Newcastle upon Tyne, and descended from a family of considerable antiquity. He received the rudiments of his education at the grammar-school of Newcastle under the care of the rev. Dr. Moises, a clergyman of the church of England. At the age of ten he was removed from Newcastle to Durham, that he might be under the immediate direction of his uncle, a dissenting minister; and having decided in favour of the ministry among the dissenters, he was in 1749 sent to one of their academies at Kendal. In 1751 he studied mathematics at Edinburgh under the tuition of Dr. Matthew Stewart, and made a very great progress in that science. In 1752 he studied theology for two years at Glasgow. Returning home, he began to preach, and in 1757 was ordained minister of a congregation of dissenters at Durham. While here he was a frequent contributor to the "Ladies' Diary," in which, as we have recently had occasion to notice, most of the mathematicians of the last and present age, tried their skill; and here also he finished his valuable work on the sphere, which was not, however, published until 1775, when it appeared under the title of the "Doctrine of the Sphere," in 4to. In the end of 1761, or the beginning of 1762, he accepted of an invitation to become pastor at Great Yarmouth, where he carried on his mathematical pursuits, and having contributed some valuable papers to the Royal Society, he was in 1771 elected a fellow of that learned body. In the same year he accepted an invitation from a congregation at Birmingham, but was induced to recede from this engagement, and accept the office of mathematical tutor to the dissenting academy at Warrington, from which he again removed in 1774 to Nottingham, being chosen one of the ministers of a congregation in that town. Here he entered with great zeal into all the political disputes of the times, and always against the measures of government. After a residence of twenty-four years at Nottingham, Mr. Walker went to Manchester, where he undertook the office of theological tutor in the dissenting academy of that town, to which the duties of mathematical and classical tutor being

[1] Harris's edition of Ware.—Noble's Continuation of Granger.—Birch's Life of Tillotson.—Ath. Ox. vol. II.—Smollet's Hist. of England.

likewise added, he was soon obliged to resign the whole, in consideration of his age and infirmities. He continued after this to reside for nearly two years in the neighbourhood of Manchester, and was for some time president of the Literary and Philosophical Society of that town, a society which has published several volumes of valuable memoirs, some contributed by Mr. Walker. He then removed to the village of Wavertree near Liverpool, and, in the spring of 1807, died in London, at the age of seventy-three. He was a man of very considerable talents, which appeared to most advantage in the departments of philosophy and the belles lettres, as may be seen in his "Essays on Various Subjects," published in 1809, 2 vols. 8vo, to which a copious life is prefixed. Some volumes of his "Sermons" have also been published, which probably were suited to the congregations over which he presided, but contain but a very small portion of doctrinal matter, and that chiefly of what is called the *liberal* and *rational* kind.[1]

WALKER (JOHN), author of some valuable and popular works on the English language, was born March 18, 1732, at Colney-hatch, a hamlet in the parish of Friern-Barnet. Of his parents little is known, and it does not appear that he was enabled to receive a liberal education. He was intended for some trade, but had a reluctance to every effort of that kind, and went when young upon the stage, on which he had some, although no brilliant success. He continued, however, to accept various theatrical engagements until 1768, when he finally quitted the stage; and in January 1767 joined Mr. James Usher (see USHER) in forming a school at Kensington Gravel-pits, but their partnership lasted only about two years, after which Mr. Walker began to give those instructions on elocution, which formed the principal employment of his future life, and procured him a very just fame. About the same time he instituted his inquiries into the structure of language, and the *rationale* of grammar, and particularly directed his attention to the orthoepy of the English language, in which he endeavoured, by tracing it to its principles, to form a consistent and analogical theory. The unwearied attention he bestowed upon the subject, enabled him to accomplish this end, and to demonstrate the errors, inconsistencies, and affectations which had crept into pronunciation, and

[1] Life as above.

which had been propagated, rather than corrected, by many of those who had hitherto professed to teach it. He therefore resolved to make the public participators in the result of his researches; and in 1772 he published, by way of prospectus, a quarto pamphlet entitled, "A general idea of a Pronouncing Dictionary of the English language," a work which, though an imperfect attempt had been made by Dr. Kenrick, in his "Rhetorical Dictionary," might yet be considered as a *desideratum*. But as he found it impossibie to proceed on this without farther encouragement than was then offered, he compiled an English Dictionary on a smaller scale, and on a plan not hitherto attempted, in which the words should be arranged according to their terminations; a mode of arrangement which, though not calculated for general use, possesses many peculiar advantages. This he published in 1775, under the title of "A Dictionary of the English language, answering at once the purposes of rhyming, spelling, and pronouncing;" it has since been republished under the shorter title of "A Rhyming Dictionary."

In the mean time he visited Scotland and Ireland, for the purpose of reading lectures on elocution, and every where met with great respect and success, particularly at Oxford, where the heads of houses invited him to give private lectures in that university. In 1781 he produced his "Elements of Elocution," a work which has the merit of being the first practical treatise that had yet been composed on the art of speaking, in which its principles are at once unfolded, simplified, and methodized into a system. In 1783 he published a pamphlet, called "Hints for improvement in the Art of Reading," consisting of a number of observations that had suggested themselves to him in the course of teaching, thrown together, as the title imports, rather in a detached than a systematical form. The most useful parts of this pamphlet he afterwards introduced into his "Rhetorical Grammar," which he published in 1785, and which was followed by his "English Classics abridged;" "The melody of speaking delineated," and his "Academic Speaker," all soon introduced into our principal seminaries, and too well known to require any farther notice here. In 1791 he published his "Critical Pronouncing Dictionary and Expositor of the English language," the reputation of which was soon fixed, as the statute book of English orthoepy. A work of great utility afterwards came

from his pen, under the title of a "Key to the classical pronunciation of Greek, Latin, and Scripture proper names." To this is prefixed his portrait, a very striking likeness. His last publications were, the "Teacher's assistant," and the "Outlines of English grammar," which was published in May 1805. After this, as age advanced, he became very debilitated; and in July 1807 was attacked by a severe illness, which proved fatal Aug. 1, in the seventy-sixth year of his age.

Mr. Walker's private character was amiable and unexceptionable, and his philological knowledge had introduced him to intimacy with many of the most eminent literary characters of his time. He had been educated a presbyterian, but by some means argued himself into the Roman catholic persuasion, and was a strict observer of all its formal rites. In the particular department to which he devoted his life, he was perhaps more profoundly skilled than any man of his time, and his acquisitions in general literature were very considerable. Throughout his whole conduct in life, he evinced the most disinterested integrity. In conversation, with a tolerable portion of anecdote, the gleanings of a long acquaintance with literary men, his bent was rather to enter upon the discussion of important topics; and as he grew older, had outlived his early contemporaries, and knew that he was talking to the young, his manner became a little dictatorial, but mixed with such a kindly propensity to impart information, that it was impossible not to respect him.[1]

WALKER (Obadiah), a learned divine, first of the church of England, and then of the Romish church, was born at Worsbrough, near Barnsley, in the west riding of Yorkshire, not in 1615, as is said in the Biographia Britannica, but probably in the following year, as he was baptised Sept. 17, 1616. He was educated at University college, Oxford, under the tuition of Abraham Woodhead, who proved afterwards a great champion for the popish cause. Having taken his degree of bachelor of arts in July 1635, he was in August following chosen fellow of his college. In April 1638, he proceeded master of arts, entered into holy orders, and became a noted tutor. During the rebellion, he was one of the standing extraordinary delegates of the university for public business, and one of

[1] Athenæum, vol. III.—Gent. Mag. vol. LXXVII.

the preachers before the court of Charles I. at Oxford. According to Smith, he preached once, probably in his turn, and was requested by his majesty to preach a second time, on which account the convocation granted him his grace for bachelor of divinity, whenever he should think fit to take that degree; but in May 1648 he was ejected from his fellowship by the parliamentary visitors, and then went to the continent, residing principally at Rome, where he is said to have "improved himself in all kinds of polite literature." He seems also to have confirmed the secret liking he had to the Roman catholic religion, although as yet he thought proper to conceal the circumstances. After the restoration he was reinstated in his fellowship, but went again to Rome as travelling tutor to some young gentlemen. After his return he might have been elected master of his college, on the death of his namesake, but no relation, Dr. Thomas Walker, in 1665. This he declined for the present, but accepted it in 1676, after the death of Dr. Richard Clayton, who had succeeded Dr. Thomas Walker.

While these repeated offers of the mastership show in what estimation he was held by the college on account of his learning, it seems rather singular that the change in his principles should be either not known, or disregarded, for at this time, we are told, he was assistant to his tutor Abraham Woodhead, who kept a popish seminary at Hoxton. It was not long, however, before his conduct attracted the notice of parliament, partly on account of his assisting in this popish seminary at Hoxton, and partly on account of the "Life of Alfred," then published, by which he evidently appeared to be popishly affected. We do not find that any proceedings followed this notice of his conduct, and when king James II. came to the throne, and measures were openly taking for the establishment of popery, Walker thought it no longer necessary to conceal his sentiments, but went to London in July 1685, in order to be consulted, and employed in such changes as it was hoped might be brought about in the university. On his return to college, he absented himself from the chapel, and in the beginning of March following, openly declared himself a Roman catholic, which exposed him to every kind of insult, popery being at this time, as Magdalen college soon shewed, the utter aversion of the university. Disregarding this, he had mass privately in his lodgings, until he could

fit up a chapel within the limits of the college. In 1687, by virtue of letters patent from king James, he set up a press, for the avowed purpose of printing books against the reformed religion. The patent specifies the names of the books (many of which were written by his friend Abraham Woodhead), and exempts him from any penalties to which he might be subject by the statutes against popery. The number of copies to be published of each work is limited to 20,000 within the year. He procured also other letters patent, by which he, and some fellows of his college, were excused from attending the public service of the church. Under this authority he opened his new chapel for mass. This, says Smith, he did by seizing "the lower half of a side of the quadrangle, next adjoining to the college chapel, by which he deprived us of two low rooms, their studies and their bed-chambers: and after all the partitions were removed, it was some way or other consecrated, as we suppose, to divine services: for they had mass there every day, and sermons at least in the afternoon on the Lord's days." He also procured a mandate from the king to sequester the revenue of a fellowship towards the maintenance of his priest. He put up a statue of James II. over the inside of the gate, and when the king came to Oxford, he entertained him at vespers in this new chapel.

When the revolution took place, all this vanished; the statue was taken down, and the chapel restored to the form of rooms as before; and Walker, conscious that he had gone farther than any person in his situation, and that not only contrary to the laws of the land, but the statutes of the university, both general and particular, meditated his escape. In Dec. 1688, he set out along with Andrew Pulton, a Jesuit, and others, intending to go to France; but hearing that the populace in the county of Kent were collected to seize all the papists that endeavoured to leave the kingdom, he came back, and was apprehended at Feversham, whence he was conveyed to London, and imprisoned in the Tower. In the mean time, in February 1689, his place was declared vacant at Oxford, on account of his being a papist, and was filled up by Mr. Ferrer, the senior fellow.

After lying in prison till 1689, he was brought by *habeas corpus* to Westminster-hall, and sued for bail, but instead of obtaining it, he was brought to the bar of the House of Commons, and charged with the following offences: 1.

For changing his religion. 2. For seducing others to it; and 3. For keeping a mass-house in the university of Oxford. His defence was more artful than honourable to his candour. "I cannot say that I ever altered my religion, or that my principles do now *wholly* agree with those of the church of Rome. Mr. Anderson was my governor and director, and from him in my youth I learned those principles which I have since avowed. If they were popish, I have not changed my religion; and they will not be found to be *wholly* agreeable with the doctrine of the Roman catholic church. 2. I never seduced others to the Romish religion. All my books and precepts tend only to make men good moralists and good Christians; nor did I ever interest myself in persuading any body to this or that party. This will be plain to every body that reads my books of "The Life of Christ," my book "Of Education," my book of "Benefits," &c. &c." These arguments, if they may be so called, being delivered, he was, in Jan. 1690, brought again from the Tower to the bar of the king's bench, and having given bail, was set at liberty; but in May following he was excepted out of the act of pardon of William and Mary.

After this he appears to have gone abroad for some time, but returned to England, and lived a retired life, principally snpported by one of his old scholars, the celebrated Dr. Radcliffe, who, although averse to his principles, had a sincere regard for him, and took him into his house. He died Jan. 21, 1699, and was buried at Pancras church-yard, at the expence of Dr. Radcliffe, who caused a stone to be placed over his grave, with the initials of his name, O. W. in a cypher, to which are added the words "per bonam famam atque infamiam," which are the Vulgate reading of a clause in 2 Corinthians vi. 3.

It seems generally acknowledged that Mr. Walker was a man of very considerable abilities and learning, but his conduct on the accession of James II. lost him the respect of the university, and of the public at large. By his own confession he had led a long life of conscious hypocrisy for the sake of a very few years of open profession of his principles; and his subserviency to the will of his bigotted monarch, when contrasted with the noble stand made by the president and fellows of the neighbouring college, Magdalen, must have sunk his reputation very much.

Among Mr. Walker's published works, the best is "The

Greek and Roman History, illustrated by coins and medals," Lond. 1692, 8vo. His other works are, 1. "A brief account of ancient Church Government," ibid. 1662, 4to. 2. "Of Education, especially of young gentlemen," Oxford, 1673, 12mo; reprinted a fourth time, 1683. 3. "Artis rationis, libri tres," ibid. 1673. 4. "A paraphrase and annotations upon the epistles of St. Paul to the Romans, Corinthians, and Hebrews," ibid. 1674. This has been attributed to Dr. Fell. 5. The Life of king Alfred, in Latin, from the English of sir John Spelman, 1678, fol. a magnificent publication. 6. "God's Benefits to Mankind," ibid. 1680, 4to. 7. "Description of Greenland," &c. for Pitt's Atlas. 8. "Some instructions concerning the art of Oratory," ibid. 1682, 8vo, 2d edit. 9. "An historical narration of the Life and Death of Christ," ibid. 1685, 4to, the sale of which was prohibited by the vice-chancellor of Oxford, on account of many passages in it which savoured of popery. 10. "Some instructions in the Art of Grammar," Lond. 1691, 8vo.[1]

[1] Biog. Brit.—Ath. Ox. vol. II.—Smith's Hist. of University college, p. 254. —Lysons's Environs, vol. III.—Gent. Mag. vols. LVI and LXVII.—Malone's Dryden, vol. I. p. 422.

INDEX.

Those marked thus * are new.
Those marked † are re-written, with additions.

END OF THE THIRTIETH VOLUME.

Printed by Nichols, Son, and Bentley, Red Lion Passage, Fleet Street, Londo